# BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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## *This Month*

■ The Peace Cartoon is a marked departure for BAPTIST LEADER. But the powerful message it carries seems both justified and demanded by the present world upheaval. In times like these American Christians must keep their heads clear, their hearts right and their sympathies in reasonable check.

■ No monthly feature has proved more popular and inspiring to our readers than the Picture Interpretation (inside front cover). The picture for this month was selected long before it was known that modern "Conquerors" would be raining death on helpless victims at this time. Therefore, the choosing of this particular picture becomes one of those all but startling coincidents.

■ Letters from readers of former issues of BAPTIST LEADER lead us to predict that the Peace Cartoon and the Picture Interpretation will be used widely by our Sunday school teachers. For one could hardly find more dynamic illustrations for the lesson on Righteousness and World Peace, November 5.

■ Material for use in the Intermediate Society and the Senior Society as presented in October BAPTIST LEADER calls forth many expressions of approval.

## *Next Month*

■ Dr. Luther Wesley Smith will present the Christmas message; and our readers are assured of a timely, thoughtful, heart-warming sermon.

■ The "Church of the Month" will be "four-church" parish. You will wish to read all about how things are done in this field.

■ As we think of the other articles to appear in December, you will pardon us for being a bit enthusiastic. For instance, Miss Alice W. S. Brimson, of the Woman's American Baptist Home Mission Society, will tell of the Kodiak Mission, Alaska; a second article by H. Augustine Smith will portray our treasury of Christian hymns and carols. Space forbids further mention.

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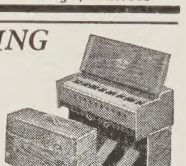

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# OF INTEREST TO BAPTISTS

■ The denominational program for 1939-1940 is built around this challenging theme: "World Fellowship of Christ Through a Revival of Vital Religion." The key verse is 1 Corinthians 1: 9, "Called unto the fellowship of his Son Jesus Christ our Lord." Very truly does the announcement of the program declare that "Christ is the one and only answer to the uncertainty, cruelty and chaos of the world today."

■ Whatever confusion there may be as to the date for the observance of Thanksgiving Day, there should be no uncertainty respecting the fact that we, as a nation and as individuals, have many reasons for giving thanks to God.

■ Hats off to Dr. George A. Buttrick for his clear-voiced call to Protestantism to oppose war. Concerning neutrality he has this to say: "Our motives must be clear. It is easy to be neutral from base motives. We must be neutral from high and sacrificial motives, not for physical safety, not in an attempt to maintain an impossible isolation from world problems, assuredly not for commercial gain, but rather because we know war is futile and because we are eager through reconciliation to build a kindlier world."

■ We are hoping that radio broadcasters will live up to their promises and give us war news that is free from bias and hysteria. With the complete coverage of the nation which radio now possesses, radio speakers can work irreparable harm by arousing the people to war, unprecedented good by turning the minds of the people toward peace.

■ The Federal Council of Churches of Christ in America has released a statement that was prepared by the World Council of Churches in cooperation with the World Alliance for International Friendship through the Churches. This statement, which was carefully drawn up by a distinguished and widely representative list of Christian leaders, undertakes to define the function of the churches in a world at war. The document is too lengthy and too significant to be summarized adequately here. Suffice it to say that it deserves the widest possible study and discussion. Copies may be secured from the Federal Council of Churches, 297 Fourth Ave., New York City, at 10 cents each or 15 for $1.00.

■ Rev. C. G. Rutenber, pastor of the Linden Baptist Church, Camden, N. J., has offered his resignation. Mr. Rutenber becomes the Assistant Professor of Philosophy and Sociology at the Eastern Baptist Theological Seminary.

■ Says the West Virginia *Baptist Bulletin:* "Baptists have always stood and now stand for certain great principles of truth. But for the persistent preaching of these principles by Baptists, they would have been forgotten. Baptists have always stood for the soul's competency to treat directly with God without priest, pope, minister, ordinance or anything else. They have stood for the absolute freedom of the individual to worship God according to the dictates of his own conscience. They have stood for the spiritual significance of the two ordinances, baptism and the Lord's Supper. They continue to stand for the Lordship of Jesus Christ. Baptists make the New Testament their rule of faith and practice. They stand also for a converted church membership. These and other great principles must be preserved if Christianity is to accomplish what the Lord intended. There has been no day when there was greater need for the proclamation of these truths than now."

■ Dr. William G. Everson, president of Linfield College, is also the newly elected president of the Oregon Baptist Convention.

■ The First Baptist Church, Summit, N. J., of which Rev. D. K. Barnwell is pastor, maintains an up-to-date Book Table, with many informing books that can be borrowed by the members without charge.

■ Connecticut has an Italian Baptist Young People's League. In addition to other activities, it holds each year an all-day conference at which a worthwhile program is presented. This work is carried on in close cooperation with the Connecticut Baptist Convention.

■ After an illness of several weeks, the life of Dr. Milton G. Evans, President Emeritus of Crozer Theological Seminary, came to its close on September 17. He was in his seventy-sixth year.

Dr. Evans was a graduate of Bucknell University and of Crozer Theological Seminary. He returned to Crozer to serve it first as a professor, then as its president. He became president in 1909 and held that post until his retirement in 1934. He was deeply interested in denominational affairs and was repeatedly honored by the Northern Baptist Convention.

Both as a stimulating teacher and as a Christian gentleman, he produced a deep impression upon the many students who entered his classroom. The influence of such a life, the contribution it makes to the Kingdom—how great and how glorious a testimony to the Faith to which it was dedicated.

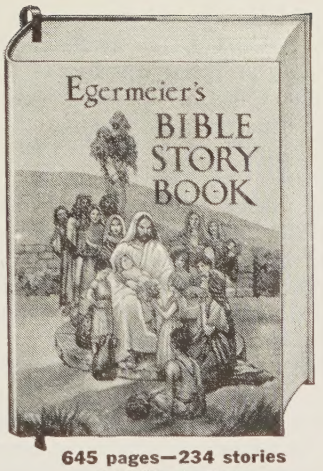
■ Though complete reports have not yet been received from all Baptist Summer Assemblies and Camps, it appears from such reports as are already at hand that the attendance was unusually large. This promises well for church programs this fall and winter.

■ Baptist Leader congratulates George L. Carpenter, chosen by the high council of the Salvation Army to succeed Evangeline Booth as its General. General Carpenter is a native of Australia. He joined the Salvation Army when nineteen years of age; he is now sixty-seven. This seems to be another case when age and experience are counted as an asset rather than as a liability. General Evangeline Booth, though she has reached the Salvation Army's retiring age of seventy-three, is still active in many forms of Christian service. Her leadership of the Salvation Army was both courageous and profitable to the kingdom of God.

■ It appears that in Russia the atheistic attack upon religion continues unabated. Moscow's leading newspaper, *Pravda*, declares editorially that the victory of socialism was accompanied by a destruction of religious ideology and a growth of unbelief, but it laments the fact that "there is still much evidence of superstitious religious mentality among the population." It declares it regrettable that Soviet children still leave school "without being free of religious inhibitions." Possibly what lies behind this editorial is revealed in the statement that "supporters of religion are inclined to take a line hostile to the State." But when the State opposes Christianity, seeks to stamp it out, what else can Christians do?

■ In September, Rev. E. G. Bronson became pastor at Stonington, Conn.

■ The First Baptist Church of Greenwood, Ind., of which Rev. Royden Rea is pastor, recently celebrated its one-hundredth anniversary. Appropriate and impressive exercises marked the event. For the occasion, Mrs. James T. Fulk prepared an inspiring history of the church from the time of its organization. Such a comprehensive account is certain to grow in value as the years pass and early records become lost. In reading this history, as in many similar histories, one feels the moving of God's Spirit and beholds the manifestation of his power in bringing success over many difficulties. The Greenwood Church was organized in 1839 by the Rev. T. W. Haynes. Its membership has increased in number from the original eighteen to two hundred sixty-five. The centennial sermon was delivered by a former pastor, the Rev. George R. Ferguson, now pastor of the Puritan Avenue Baptist Church, Detroit.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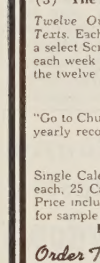

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■ As Baptist Leader was going to press, word was received of the death of Dr. Ira M. Price, professor emeritus of the University of Chicago. He had reached his eighty-third year.

Dr. Price was born in Newark, Ohio, and graduated from Denison University. He became widely known as an authority on the Semitic languages and literature. In 1893 Denison University honored him with the degree of Doctor of Laws. In 1925, when he retired from the faculty of the University of Chicago, he had completed thirty-three years of distinguished service.

Numerous books bear his name either as author or editor. A number of them were published by The American Baptist Publication Society. His *Monuments of the Old Testament* is regarded as a standard work in that field.

■ Rev. Walter Bishop, pastor of the Calvary Baptist Church, Fargo, N. D., has been appointed by The American Baptist Home Mission Society to succeed Rev. W. A. Phillips as Director of Evangelism for Nevada, Idaho, Montana and Utah. Mr. Bishop was graduated from William Jewell College and Andover-Newton Theological School. In addition to his work as a pastor he has had experience as a public school teacher and as a business man.

■ Plans have been perfected for the very important meeting of the temporary Baptist Youth Council, on the campus of Denison University, Granville, Ohio, December 27-30. This Council, created through the efforts of the Council on Christian Education of the Northern Baptist Convention, will consist of approximately 150 young people carefully selected to represent all the state convention areas and the various youth organizations and interests of the local churches.

The task facing the Council is that of considering the present status of youth work in the denomination, formulating objectives for future guidance of youth activities, and finally recommending specific plans for the organization of a new and permanent denomination-wide youth group that shall include and coordinate all existing youth groups, such as local B. Y. P. U., C. E., R. A. and W. W. G. groups, as well as organized Sunday school classes and departments, and even independent youth groups and young people not affiliated with any group.

This temporary Council will be asked to suggest a name for the new body; a plan of representation; a system of officers, managers and subcommittees; methods of relating the functions of the new organization to the Council on Christian Education; a scheme of relationships with the existing state, associational and local youth groups; and finally the type, the time and the membership of the meetings of the proposed new body. Many young people's societies, assemblies, and informal groups have been discussing these matters in recent months.

The recommendations of the Council will be submitted then to all of the existing youth groups of the Northern Baptist Convention for discussion and ratification. For many years leaders in young people's work have felt the need of some such all-inclusive organization, and it is hoped that out of this Denison conference will come the answer to that need.

■ I want to take this occasion of congratulating you upon the excellent appearance of BAPTIST LEADER. As I glance over its contents I am constrained to believe that you are giving us something very stimulating in this new publication and I wish you every success in extending its wide circulation.—*Dr. Robert M. Hopkins, General Secretary, World's Sunday School Association.*

■ Your copy of BAPTIST LEADER just received. It impresses me as being a live and very attractive periodical. It has a good combination of substantial reading matter, with numerous pictures that please the mind. It deserves a wide circulation.—*Dr. William P. King, Editor Christian Advocate.*

■ I was very much interested in the copy of BAPTIST LEADER that came to my desk. I like its warm, direct appeal to young workers.—*Ethel L. Smither, Associate Editor, Children's Publications, Methodist Episcopal Church.*

■ For twenty-one years of my ministry in two Baptist churches we used the materials made available by The American Baptist Publication Society. I have always found them to be according to the Scriptures, holding to the evangelical note, presenting the Lord Jesus as Saviour and ever trying to present the material in manner that is not only new but also spiritually profitable.—*Rev. C. W. Dannenhauer, Camden, New Jersey.*

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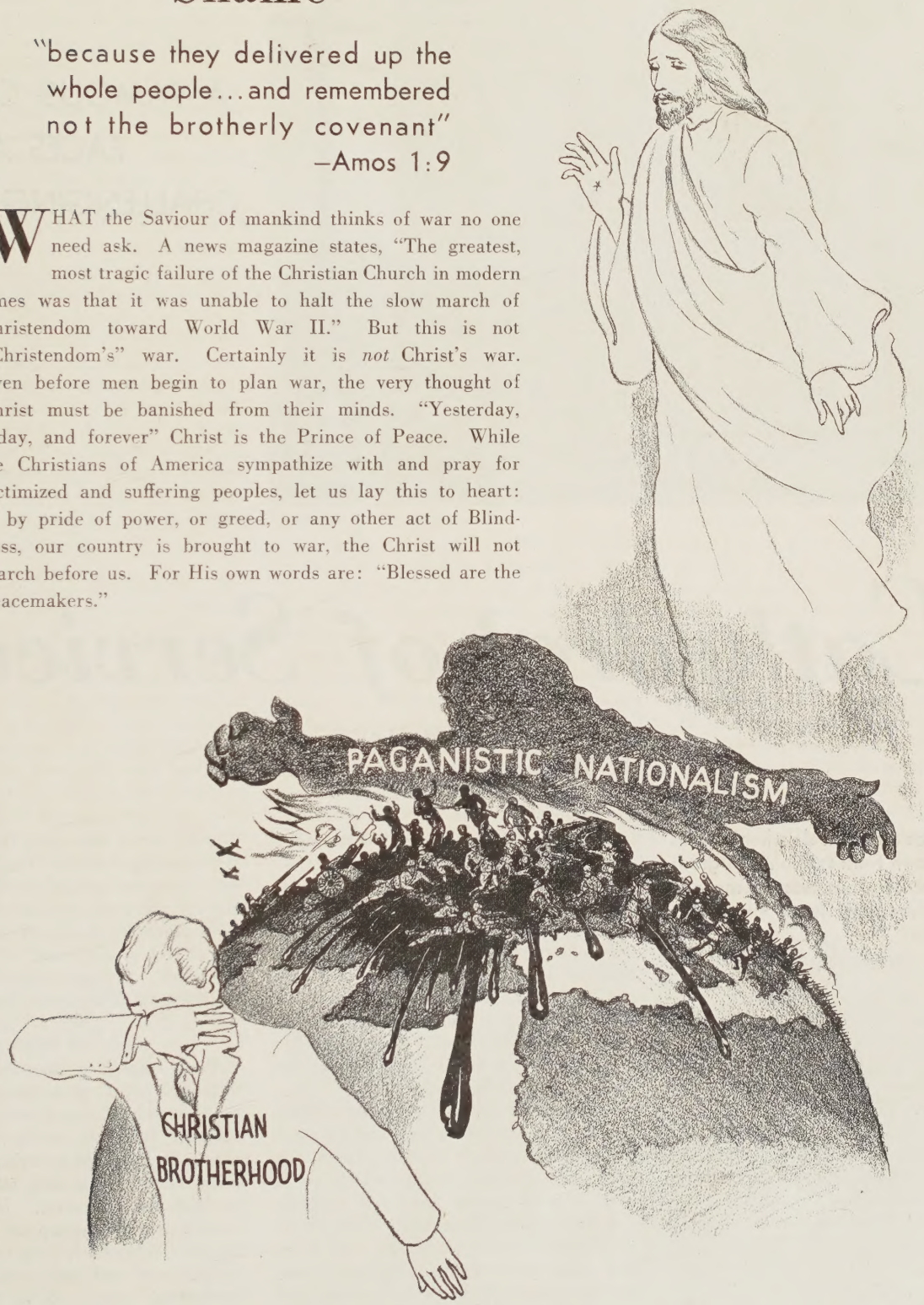
# Twentieth Century Shame

"because they delivered up the whole people... and remembered not the brotherly covenant"
—Amos 1:9

WHAT the Saviour of mankind thinks of war no one need ask. A news magazine states, "The greatest, most tragic failure of the Christian Church in modern times was that it was unable to halt the slow march of Christendom toward World War II." But this is not "Christendom's" war. Certainly it is *not* Christ's war. Even before men begin to plan war, the very thought of Christ must be banished from their minds. "Yesterday, today, and forever" Christ is the Prince of Peace. While we Christians of America sympathize with and pray for victimized and suffering peoples, let us lay this to heart: If by pride of power, or greed, or any other act of Blindness, our country is brought to war, the Christ will not march before us. For His own words are: "Blessed are the peacemakers."



## A FAMOUS CHURCH FACES A CHALLENGING FUTURE

# *Cathedral of Service*

By WILLIAM H. LEACH

*Editor "Church Management"*

**What does a church do when it finds itself in a down-town section of a great city, crowded by business on the one hand and subnormal living conditions on the other?**

**That, of course, depends upon the church.**

THIS is the story of a church at the crossroads. It looks back over nearly a hundred years of dignified history. It looks forward toward a city of tomorrow. It faces a today that is puzzling, discouraging and challenging. It is the story of a church that does not stand on its history except as a starting-place for the work of the future.

The famed Euclid Avenue Baptist Church of Cleveland, Ohio, has a history tied up with the ministry of great preachers such as Henry C. Applegarth, Charles A. Eaton, W. A. Bostard, John Snape and Ralph Walker. It is traditionally known as the church of John D. Rockefeller. Its name brings up associations with the beautiful Euclid Avenue, once an avenue of trees and fine homes. It has much in the past for which it can live, but such things do not count in the city challenge of today.

The church, located today at Euclid Avenue and East 18th Street, stands in the heart of the down-town district. Business offices crowd in between the church and the avenue and spread to the east and the west. A few blocks north and south huddle the shabby living quarters of the underprivileged. Recent surveys show that most of the members of the church live several miles away.

In the early twenties the congregation planned a new building, and invested in a lot that cost $1,325,000. On this it proposed to build a church which would cost another million, but the building never has been completed. There is an auditorium that seats 2,300, and there are good social and educational rooms on two floors. But the blue-prints call for a tower that will reach 125 feet in the air and five stories of Sunday school rooms. The changing city conditions together with the depression made the building a burden rather than an asset. A congregation weakened by the suburban trend and lessening financial resources could not meet the demands of the mortgage-holders. Business property had been erected on the Euclid Avenue side of the property but the stores had no tenants. To use a rather bald phrase, the church stood ready to be placed "on the block," and pass out of the hands of the Protestant forces of the city.

### The Issue

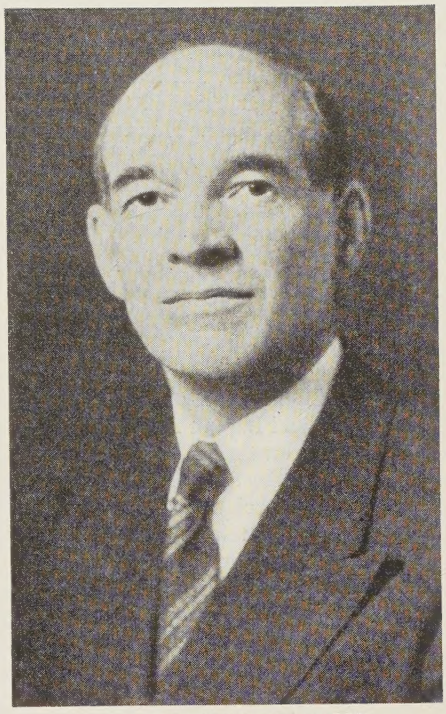
There comes a time in the lives of churches when, as in the lives of men, an inventory must be made to see whether living is worth while. Should a church, harassed by debt, seek to bring back its members from other areas and continue in existence? Should it seek a merger and give up its individual existence? Should it forget the traditions of the past and strike out in new and uncharted ways? That was the 1936 crisis in this church. Of the three ways, the third seems to us to require the greatest vision and courage. It is a way that some devoted members of the church may not appreciate. And it is a way that a local church may not feel strong enough to go.

Cleveland Baptist churches do not function alone. They are members of an association. That association has an executive secretary; by name, Dores Robinson Sharpe. In a vision he saw the church serving in a vital way in the down-town area. His enthusiasm sold the idea to his executive board. Consequently, everyone made an effort, not merely to save a Baptist church, but to dedicate the resources of that church to a city-wide ministry.

It was not easy to raise money in 1936. One must admire the courage and the vision of those who sought to stave off bankruptcy and at the same time to sell a new program. Dr. Sharpe felt sure that if he could get his vision fairly before John D. Rockefeller, Jr., he could interest the philanthropist in the project.

I have before me as I write the proposed plans with which Dr. Sharpe went to Mr. Rockefeller. Let me quote from them. As you read them remember that this is the strategy proposed in the hour of crisis. Try to see that the crisis is greater than one city and one church. A situation such as this exists in many churches today. The following plan is not a proposal to save Euclid Avenue Church; it is one in which the church negatives its own life to be better able to serve the community.

DR. EDWIN MCNEILL POTEAT, PASTOR
EUCLID AVENUE BAPTIST CHURCH



DR. DORES ROBINSON SHARPE,
EXECUTIVE SECRETARY,
CLEVELAND BAPTIST ASSOCIATION

"The program as outlined in our minds today has three major phases. (1) To maintain in the morning a superlative preaching program in the heart of Cleveland. For this we seek an outstanding Christian minister who will be able by his preaching and leadership to fill this great auditorium at the morning service and who will, with his associates, minister to the spiritual needs of the church and the congregation. The minister and his associates will care for the various organizations of the Euclid Avenue Baptist Church and seek to rehabilitate this church in new spiritual power in the life of down-town Cleveland.

"(2) The evening service will differ somewhat although it will be always a service of vital religion. But it will be somewhat broader in scope and will bring to the pulpit on Sunday evenings some of the great preachers of America and the world. It will be maintained for all who care to worship regardless of denominational affiliation. There are few Protestant Sunday evening services in Cleveland. Therefore, we shall try to serve the religious needs of all, and the speakers will not necessarily be Baptists. Anyone who has a vital religious message for this hour of uncertainty and crisis will be welcome. It is our hope that a great Bible class may be held from 6.30 to 7.30 where the principles of Jesus for modern life may be interpreted so that those who attend may understand clearly what it means to be a Christian today. We shall aim at least to make it one of the great Protestant services in America.

"(3) We shall attempt through a comprehensive subsidiary program to serve the social needs not only of those who live in the immediate area surrounding the church but the needs of many others as well. To this end we will, if possible, establish clinics of every description with a view to ministering to the total needs of men and women. Somehow we shall endeavor to gear the life and spiritual resources of this great church into the social and welfare agencies and in cooperation with them and all other character-building agencies make this church a spear-point in establishing in the heart of the city, the kingdom of God. Through this church community program, we shall try to bring the impact of religion to bear upon our civic and welfare agencies and at the same time we shall try to utilize the expert knowledge and service of these social and character-building agencies in our program of vital religion. In this we shall aim to serve all regardless of race, class or creed. We desire to serve the whole community.

"The physical plant will be utilized to its full capacity through the week as well as on Sundays. We shall at all times, as far as in us lies, make the building available for any worthy group desirous of using it."

THESE HOUSES STAND ONLY TWO BLOCKS NORTH OF THE CHURCH

The Rockefellers had never been insensible to the needs of this church. John D. Rockefeller, Jr., had purchased the old property at $800,000 to make the new building possible. He had come to the aid of the society in other emergencies. But the new appeal proposed to him was not for the program of a single church with which his father had, at one time, been connected. Now he saw a much larger program than one church and he decided to help. His gift of $250,000, together with other gifts, made it possible to save the building. The title of the property was transferred to the Cleveland Baptist Association. The local church continues to operate as a society, using the same building, but it pays to the Association a rental fee of $10,000. In return for this the Association maintains the property, pays for the custodial service, assumes the expense of heat, light, insurance and other upkeep incidentals. The figure may seem large to some readers. However, it barely covers the cost of maintenance.

### The Local Church

Part one of the program called for a superlative preaching program in the heart of Cleveland. For this ministry the church called Dr. Edwin McNeill Poteat, who at the time had served as pastor of the Pullen Memorial Baptist Church, Raleigh, N. C. Dr. Poteat needs no introduction to Baptists or the larger fellowship of Christians the world over. For years he has been one of America's most popular college preachers. His books are read eagerly by thousands. He has imagination, social vision and a deep sense of religious responsibility. In addition, he caught the dream of the new program as the Cleveland workers outlined it to him and he was willing to serve in the larger program. He has given the church a ministry equal to the best in the city.

Dr. Poteat is supplemented in an admirable way with a great oratorio chorus under the direction of Mr. and Mrs. Earl Evans, representatives of the Westminster Choir School. Through their ministry, for it is a ministry, they train five choirs and give voice instruction to dozens of individuals. The musical organization and leadership have made it possible for Dr. Poteat to realize an ambition of his life. He creates his worship services, composing his own introits, responses and an occasional anthem.

Dr. Poteat has recently welcomed as associate minister Rev. N. W. Macgruder, a graduate of Yale Divinity School, who is beginning his new work with enthusiasm.

Into Dr. Poteat's morning service comes a most cosmopolitan congregation. First there will be found the membership of the church; next come the guests from near-by hotels; then there is always an influx of clergymen and churchmen, for Dr. Poteat is a prince of preachers. There is always a small group of underprivileged, who seek to find in the service spiritual comfort. In this church there is truly fulfilled the picture of

> "Where cross the crowded ways of life;
> Where sound the cries of race and clan."

The church has all of the societies that are considered so essential to a modern religious organization—a strong brotherhood, a good church school, prosperous societies. Some 1600 members make Euclid Avenue a strong local church with a budget of its own of more than $30,000 a year.

### The Sunday Evening Service

The Sunday evening service is conducted by the Association under the direction of Dr. Sharpe. It begins its third season in the fall of 1939. To this evening service come as speakers the outstanding prophets of America — Dr. Charles Gilkey, Dr. Paul Hutchinson, Dr. Walter Todd, Dr. C. C. Webber, Dr. Howard Kester, Dr. Alexander Paul, Dr. Dan Bradley, Dr. Harold Cooke Phillips, Professor Justin Wroe Nixon, Dr. Albert W. Beaven, Dr. Halford E. Luccock, Professor Reinhold Neibuhr and Dr. Bernard C. Clausen. The speakers' names give a good indication of the quality of the service. The following statement issued at the first meeting gives a picture of the service:

"This is a venture of faith. It is intended to provide a service of vital religion on a broad, interdenominational basis, for all the people. The greatest living ministers and laymen will be presented as speakers. It is our thought that any speaker should be welcomed who has a message for the people and who centers that message in Jesus Christ. We will maintain a free pulpit. The discussions will be both broad and deep, and will be given without restraint. We will welcome truth from any and every source. We are not interested in cheap sentimentalism in religion—our chief concern is to enthrone Jesus as the Lord of all life. We shall not strive to build an institution or advance a denomination, but to promote the good life. As lovers of humanity we shall strive to establish in the earth the kingdom of God."

The class feature which was proposed for the hour before the great service is still to be developed. But it has not been dropped from the program.

Perhaps the most evident sign of the community-wide program is the use of the church building by the various church groups and religious conventions. The Presbyterian General Assembly of 1939 held its meetings in this Baptist church. The sessions of the preaching mission were held here. The members of the Cleveland Ministerial Association used this church as a meeting-place. More and more there is a gravitation to this center for interdenominational affairs. The auditorium is admirably situated for such gatherings. There are satisfactory rooms for committees and spacious lobbies for registration. Moreover, the down-town hotels are within easy access.

Some day it may be possible to make a definite religious center for the city. The Baptist Association offices, the offices of the Church Federation, and the offices of other groups might be housed here. This is one of the dreams of progress held by those who direct the course of the new program.

### Social Program

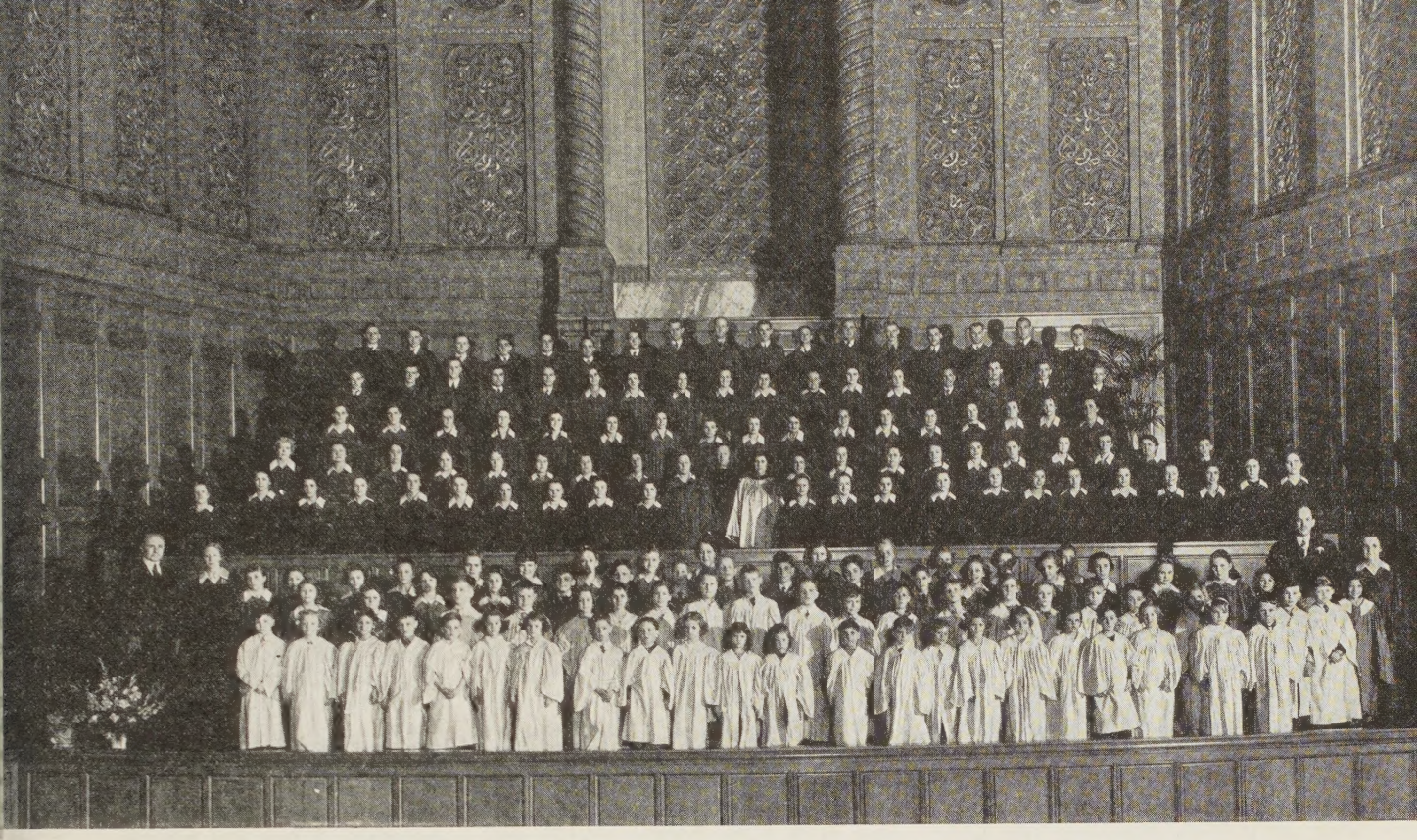
Part three of the proposed plans offers the most revolutionary procedure. It is still to be projected, but in the mind of Dr. Sharpe the plan is very much alive. Within a few blocks of the church live thousands of the economically underprivileged. The modern city has little sympathy for them. Too often it can be said in truth that the established churches have little interest in them. The residents of these bare and stark apartments enter church, if they enter at all, fearful of unfavorable attention.

Part three of the program proposes to serve this group through a series of clinics. One of the clinics may offer legal guidance, another physical help, a third serve as a vocational bureau, a fourth offer psychiatric services. There is almost no end to the needs for such services.

The plan is there but, at present, leadership and money for launching the program are not available. It is still a dream. Yet it is God's dream.

"Perhaps it is too big for Baptists, alone," says Dr. Sharpe. "Perhaps God is holding back until others, also, can see the vision and can cooperate in our venture of faith. After all the modern city is too great a challenge for any one denomination. We must get together, make cooperative programs and work together."

Earlier in this article I mentioned this type of program as revolutionary. Yet I wonder if it is. Do not these plans simply return the church in the heart of the city to the religious and social functions of the old Cathedral? The medieval cathedral did not know some of the terms of the modern social workers but its builders planned it to serve, religiously and socially, in the heart of the population. It was a place of worship for the hungry in soul, a sanctuary for the oppressed and a shelter in the time of storm. Does not Dr. Sharpe's program for this great church in the heart of Cleveland simply return the church to one of its primary functions and return religion to the heart of humanity where it belongs?



THE CHOIRS OF THE EUCLID AVENUE BAPTIST CHURCH, CLEVELAND, OHIO

# *Choral Song*

## IN TWENTIETH-CENTURY CHURCHES

***One of America's Most Outstanding Ministers of Music Gives Very Practical Suggestions for the Organization and Direction of Church Choirs***

By H. AUGUSTINE SMITH

*Director of Music, Boston University*
*Chairman of Church Music for the National Federation of Music Clubs*
*Editor of Church Hymnals and Lecturer on Art and Worship*

RELIGION has always fostered choirs. In Old Testament times, David appointed Chenaniah as "master of the song" (1 Chron. 15: 22, 27), and in the days of the Temple the members of the Temple chorus and orchestra are said to have numbered 4,000. They met in twenty-four groups and were trained and conducted by the sons of Asaph, Heman, and Jeduthun. The *hagros* was the soloist or cantor. He was skilled in singing the appoggiaturas (ornamental trills and runs) characteristic of Hebrew song. Within the one hundred and fifty Psalms are found cantatas, choruses, antiphonal anthems, processionals, and arias. These Psalms were intoned, never spoken. The festival cantatas were Psalms 95 to 100 and 145 to 150 inclusive.

The singing was accompanied at times by instruments of music. Twenty different musical instruments are mentioned in the Old Testament. Among them are the *kinnor* or harp, the *chalil* or shepherd's pipe, the *hatzozerah* or silver trumpet, the ram's horn (curved horn), the *toph* or hand-drum, and the cymbals. Trumpets, drums, and cymbals were played as preludes and interludes. The cymbals were so important that Asaph,

and his sons, and his son's sons, were set apart as cymbal players.

The superscriptions of certain of the Psalms have been translated to mean "for boys' voices with the accompaniment of flutes" and "for men's voices to an accompaniment of strings." Folk songs, long since perished, furnished the music setting for some of the songs; illustrations are "The Hind of the Morning" (Psalm 22), "The Dove in Far Off Lands" (Psalm 56), and "Lilies" (Psalm 45). Hebrew song invariably was an act of worship. That it achieved this high end is witnessed by 2 Chronicles 5: 13, which declares that when "the trumpeters and singers were as one, to make one sound in praising and thanking the Lord," then the house of the Lord was filled with smoke and God was present in the midst of his people.

### Song in the Early Christian Church

Everyone sang in the early Christian churches. There were no choirs. Then Gregory the Great, shortly after becoming pope in A. D. 590, organized the *Schola Cantorum* to standardize and improve the music of the churches. From this School of Music in Rome, monks went out to teach Plain-song (the Gregorian chant) to the hardy men of Germany, Gaul, and Britain. Later, in Saint Mark's, Venice, Giovanni Gabrieli and his brother maintained three famous choirs in the three choir galleries of that church. They sang then, as now, those choral sections of the mass that never change: the *Kyrie*, the *Gloria in Excelsis*, the *Credo*, the *Sanctus* and *Benedictus*, and the *Agnus Dei*. Still later, Palestrina made illustrious the music of Saint Peter's and the Sistine Chapel, Rome; he brought polyphonic music (many voices) to its highest estate.

### Song in the Days of the Reformation

The Reformation, under Huss, Zwingli, and Luther, gave rise to hymn singing. Thousands sang who had never sung before. Then came the churchly chorales of Cruger, Nicolai, Hassler, and Vulpius. A century later they became sublime song and organ compositions under the touch of John Sebastian Bach.

At Herrnhut, the Moravians under the leadership of Zinzendorf had a most amazing series of choirs. There were ten in all, and they were organized ostensibly for graded religious instruction as well as for song. There was a choir of infants in arms, one for little boys, one for little girls, one for older boys, and one for older girls; there was a choir for young men, a choir for young women, a choir for married folks, a choir for widows, and a choir for widowers!

Prior to and contemporaneous with Zinzendorf choirs flourished in England. Especially noteworthy were those in the Chapel Royal, in St. Paul's Cathedral, and in Westminster Abbey, under the leadership of Blow, Croft, Gibbons, and Purcell. The nineteenth century, the Victorian era, saw choirs of men and boys reach near perfection. Martin, Stainer, Roberts of Magdalen College, Bridge of Westminster, and Nicholson of St. Paul's, are the outstanding names.

### Song in American History

American history may be said to have begun with song, the *Salve Regina,* sung when Christopher Columbus first set foot upon these shores. The first book printed in America was the *Bay Psalter,* 1640. Nothing of great importance from the point of view of choral song happened thereafter until the nineteenth century. The new interest in song was due in large measure to Lowell Mason. He introduced music into the public schools of Boston, he organized singing schools and musical institutes from the Atlantic Coast to the Western Reserve territory, and even beyond the Mississippi. Choirs flourished everywhere; choral societies, oratorio organizations, and the churches likewise flourished as a result of this intense interest.

Alas, one day (about 1850) there came from Europe a prima donna. She sang in a Fifth Avenue church, and thereafter, almost over night, quartets of professional singers camped in nearly all the churches. The choirs were out; the professional four were in the saddle!

Through nearly fifty years, amateur singing and volunteer choirs underwent prolonged death agonies. The congregation, for the most part, was hushed into silence; it had little or no audible participation in direct prayer and praise to God. The vogue of quartets and soloists was amazing and tenacious. We are not saying that there is no place in worship for the professional voice, but are contending that it should not constitute the entire church-music program. The Episcopal churches possibly were the most conspicuous exceptions to the trend mentioned. They were unwilling to go into the open market to buy music at so much per solo or quartet selection, and they did not encourage the congregation to sit back and enjoy the singing as they would at a matinee.

### Choral Song in the Twentieth Century

The twentieth century already has witnessed a complete transformation of church music. The changes which have taken place within the past three or four decades are amazing. Walt Whitman once said, "I hear America singing." In reality, he did not; but he was expressing his hope, his dream. What Whitman anticipated is now here. America is singing.

Public schools, in a large way, have organized glee clubs, choirs, bands, and orchestras. Today, millions of American youth are creating their own music; they are finding joy and satisfaction in playing together and in singing. Colleges and universities, likewise, now feature *a cappella* choirs; and the glee clubs, instead of paying their respects to "Solomon Levi" and "The Bulldog on the Bank," now sing the best choral literature of Palestrina, Bach, and Gretchaninoff. Women's musical clubs have greatly aided the cause. Their slogan has been, "An orchestra and a chorus in every hamlet, town, and city."

The churches, not to be outdone, have been reorganizing their musical programs. Instead of spending $30,000,000 annually on soloists and quartets, they are now putting their money into a series of church choirs. Christian education workers are insisting that graded instruction in religion and morals be extended to include a happy selection of hymns, chants, and anthems, appropriate to the various age-groups. Consequently a new profession has arisen, that of church music master. This minister of music, as he is often called, gives all or a major part of his time to the organization and direction of the church choirs.

The general plan of organization is the following:

1. The Adult Choir (Chancel Choir), composed of men and women.
2. The Young People's Choir, composed of those of senior high school age.
3. The Intermediate Girls' Choir, composed of girls of junior high school age.
4. The Junior Girls' Choir, composed of girls, ages nine to twelve.
5. The Boys' Choir (for boys whose voices have not changed), ages eight to fourteen.

In addition, there may be a quartet and one or more soloists, but at the basis of the program are these volunteer choirs of mixed voices, recruited from within the church and parish, and rehearsing unfailingly once a week under the best leadership obtainable.

### Choir Administration

Most American church choirs are directed by volunteer leaders. These leaders, in many cases, are unpaid and are inadequately trained for the work. Though the skills may be very bad, the heart is right and service is rendered unto the Lord. But why is it not possible in American cities, as in London, to engage a master Christian musician, and then arrange for all choirmasters and singers to meet in some central place and rehearse, under his inspiring and expert leadership, the anthems, chants, and responses to be sung the following Sunday? Tone production, diction, phrasing and shading, balance of parts, interpretation, and spiritual glow would then be developed into something surpassingly beautiful and devotional. The choirs would go back to their churches to sing on Sunday under their own leaders. A new song would be heard in the sanctuary, one that was

beautifully rendered, understandable, and worshipful.

Distances are greater here than in England, and the bringing together each week of one hundred, two hundred, or three hundred singers would be a challenging problem, but it can be done. It should be done wherever the musicianship of the choirmasters in the local churches is found inadequate for this larger program. For those churches which have sufficient budget, competent leadership is being trained in a number of schools. Many have established departments of church music and are giving excellent instruction. For the benefit of the less fortunately situated churches, the writer would be glad to nominate, across the country, outstanding Christian musicians who could train the choirs of town, country, and small city churches through such centralized rehearsals as have been described.

In the selection of anthems for choir use, it is well to bear in mind that great music is not necessarily difficult. Invariably, however, it is churchly, spiritual, and free from unrestrained feeling. Examples are:

Mozart, "Jesus, Word of God Incarnate."

Beethoven, "The Glory of God in Nature."

Franck, "O Lord, Most Holy" (Panis Angelicus).

Bach, "Wake, Awake, for Night Is Flying."

Mendelssohn, "Cast Thy Burden on the Lord."

Purcell, "Rejoice in the Lord Alway."

Bortniansky, "Cherubim Song."

Christiansen (arr. by), "Beautiful Saviour."

Stainer, "God So Loved the World."

Goss, "O Saviour of the World."

Sullivan, "Turn Thy Face from My Sins."

Schuetky, "Send Forth Thy Spirit."

The Youth Choir presents certain peculiar difficulties. There may be a seeming indifference to music itself, to ensemble effects, and to the achievement of perfection in detail. There may be a tendency to override discipline, to break out in social talk, and to engage in wise-cracks. It may suffer from uneven tone and a lack of balance of parts. The girls will show superior range and power, while the boys will run light in tenor and bass. In public school music, this problem is met by using three-part anthems, soprano, alto, and baritone. These anthems bring tenors and basses together on one part. Unison anthems and processionals are also effective for youth choirs. Recommended numbers are:

Shaw, "Praise God in His Holiness" (soprano, alto, and baritone).

Shaw, "Worship." (A unison anthem with antiphonal phrases between the men's and women's voices.)

Parry, "Jerusalem" (unison).

Williams, "Sine Nomine" (processional, to the text, "For all the Saints").

The Girls' Choirs present fewer serious problems. They are amenable to discipline, when given to understand that the leader means business. They enjoy music and are eager to learn. Their tones are well placed, but their diction may need correction. Common faults are Trinaty for Trinity, Gad for God, and Spirut for Spirit, the trend being toward impure diphthongs rather than toward pure vowel sounds. Sustained tone, legato or smooth phrasing, and singing with expression are all to be attained with patience.

The Boys' Choir is an institution as old as King David. Mozart, Francis and Michael Haydn, and Schubert were boy singers in the churches of Vienna and Salzburg. Anglican and Episcopal churches have featured choirs of boys and men from the days of the old St. Paul's to the coronation of King George two years ago in Westminster Abbey. The boy may not be so beatific in character as he appears to be when wearing his vestments. Stubbs testifies that he usually finds that the most mischievous and cantankerous boy is the best singer. He has the spirit, daring, imagination, and vibrant organs that are needed. When he is restrained, when he sings with the proper head tone, when he has mastered his music, when he realizes the seriousness of worship and comes into the near-heaven atmosphere of a well-ordered sanctuary, he becomes a chorister unsurpassed.

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*PROBABLY one of the most outstanding contributions to the Northern Baptist Convention at Los Angeles last June was made by Dr. H. Augustine Smith of Boston University, writer of this article, who not only led the great choirs and congregations in the most impressive worship services some of us can ever remember, but also endeared himself to all those present by reason of his winsome personality and cheery Christian faith.—Edwin T. Dahlberg, Pastor, First Baptist Church, Syracuse, N. Y. and chairman of the Program Committee.*

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Even in the one-room church which must depend upon volunteer leadership and upon a musical instrument of uncertain quality, there is much that can be accomplished. Here are a few practical suggestions:

1. Ten to fifteen singers make up a good choir.

2. Regular weekly rehearsals are vital. Begin on time so that not a moment will be wasted.

3. Use good anthems. It is good strategy to learn an average of one new anthem every month.

4. When no funds are available for octavo music, the resources of the hymnal may be drawn upon. Selections that are not familiar to the congregation and that possess musical richness may be used; for example:

"Be Still, My Soul" (Finlandia).

"Still, Still with Thee" (Mendelssohn's music).

"Hark, the Vesper Hymn Is Stealing" (Vesper hymn).

"Joyful, Joyful, We Adore Thee" (Beethoven's music, raised from the key of G to A or B flat).

"All Creatures of Our God and King" (Lasst Uns Erfreuten).

"Jesus, Lover of My Soul" (Aberystwyth).

"Now Thank We All Our God" (Nun Danket).

5. Always having something ahead is an incentive for any choral unit. Singing only at Christmas, Easter, and Children's Day is not sufficient to keep an earnest, aspiring group striving for mastery. Each choir, unfailingly, should sing according to schedule, and never less than once a month.

6. All rehearsals should begin with prayer. Singers should know the Way of Life. There may be brief talks, not preachments, from time to time. Here the minister may helpfully step in.

7. Choirs should elect officers and transact their business in a businesslike way. There should be a roll call, regular seating, election of new members, penalty for continued absence, awards, and each year a graduation from one choir to another of those who have reached the proper age.

8. Vestments should be adopted and worn, unless the wearing of them is looked upon as too liturgical and is offensive to the congregation.

9. There should be occasional parties, socials, excursions, and summer outings.

10. Recruiting should be a continuous activity. Prospective singers may be brought in as probationers and accepted as regular members when vacancies occur.

11. Processionals and recessionals should be attempted. These should be slow rather than fast in movement, and may follow the shortest way into the choir on regular Sundays, and the longest way on festival Sundays.

12. This choral system should be an integral part of the church program, and should be extended into all of the church's activities, the preaching services, the church school, the young people's meetings, the mid-week meetings, as well as the anniversaries that are celebrated.

Such a program, because of the large number of participants that it enlists and because of the support which it gives to congregational singing, cannot fail to improve the worship services of the church and to bring added joy and inspiration to every worshiper.

# The Whole Church

By J. W. DECKER

*Foreign Secretary, The American Baptist Foreign Mission Society*

THIS generation is faced with the grim necessity for thinking in world terms. Improved means of communication have destroyed distances. Modern industrialism and commerce have brought economic interdependence, for the supply for man's necessities can be had only by a free exchange of the resources of all parts of the globe. Politically, our world cannot exist half slave and half free; and moral and spiritual absolutes are seen to be essential to any enduring world order.

The Madras Missionary Conference thought in world terms. Its four hundred and seventy delegates from seventy different countries could not do otherwise. They were Christians. They faced their Lord and his demands; they faced each other and the desperate realities of our world. They saw no part of the world as Christian in any worthy sense. They saw all parts of the world as headed for ruin without the gospel. They believed the gospel could save the world.

They viewed this gospel in no narrow way. It was the good news of the kingdom of God. "For Christ, the kingdom of God was central." Who shall save helpless men? "God saves, through Jesus Christ our Lord." But personal salvation is only a beginning. "Men are summoned to be coworkers with Him for the increase of justice, truth and brotherhood upon earth. His Kingdom is both within and beyond this world."

Madras has been criticized because of its emphasis on the church. To us, to the contrary, this emphasis was an evidence of the realism which characterized Madras' approach and thinking. It saw the church as the present, practical instrument for the bringing in of God's Kingdom. Instead of confining itself to mystic contemplation of that far-off divine event, it asked: "What can we do about it now? What is the duty of the church today? What is the church for, whose representatives are gathered here from the ends of the earth?"

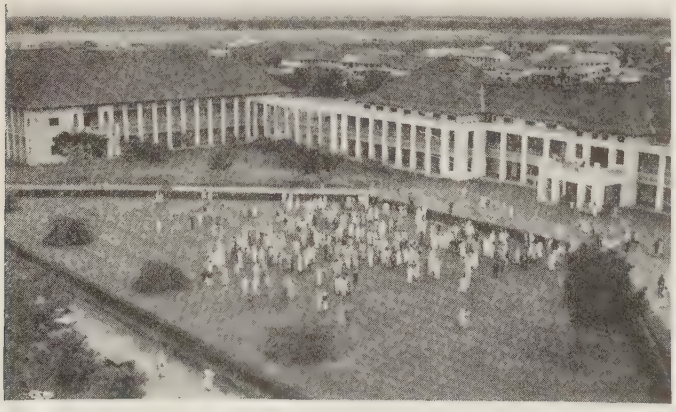
Madras answered thus:

"In this time when brute force stalks the earth, the church is summoned to bear courageous and unflinching witness to the nations that the base purposes of men, whether of individuals or of groups, cannot prevail against the will of the holy and compassionate God. It is commissioned to warn mankind of the judgment which shall assuredly overtake a civilization which will not turn and repent. It is under obligation to speak fearlessly against aggression, brutality, persecution and all wanton destruction of human life and torturing of human souls. . . Above all it is called to declare the gospel of the compassion and pardon of God that men may see the light which is in Christ and surrender themselves to his service."

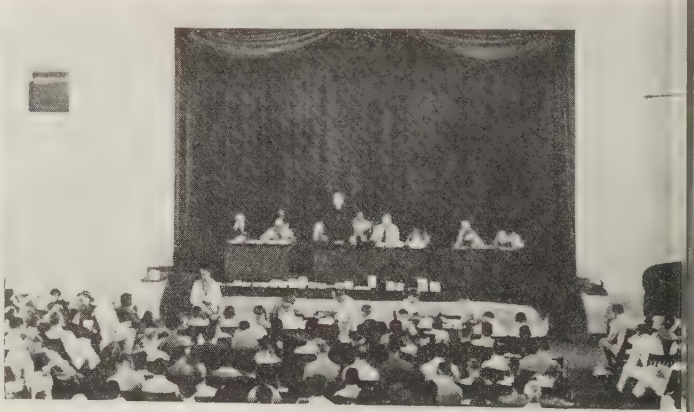
Then Madras went on to some conclusions regarding this world mission of the church. These need to be quoted in full:

"In studying how the church is better to fulfil its evangelistic responsibilities to a non-Christian world, we seek first of all to make clear the principle that this is the task primarily of the whole church for the whole world. We do not look forward to a time when the older churches can shed their responsibilities to the younger. On the contrary, we see the growing universal church accepting the position that always each branch of the church must be at the service of all other branches. that all branches of the church should cooperate in concerted plans of world evangelization. This must not be understood to mean that the older churches should slacken at this stage their efforts to send 'the gospel to every creature.' Whatever may be the causes of the loss of missionaries and reduction of grants, these should not be interpreted to mean that the share of the older churches in the missionary task is coming to an end. On the contrary, in many ways it may be argued from world conditions today that the task is actually only beginning, that the past century

AIRPLANE VIEW OF CONFERENCE AND BUILDINGS OF MADRAS CHRISTIAN COLLEGE



PLENARY SESSION, DR. JOHN R. MOTT SPEAKING



# *or the* Whole World

## THE SIGNIFICANCE OF THE MADRAS MISSIONARY CONFERENCE

has been a preparation for this day in which we live, that having laid foundations we are summoned to renewed efforts to build the church of God in all lands. Responsibility, therefore, cannot be laid down by the older churches because the younger churches are rising to their task. The work to be done is so vast, so urgent and so important, that it calls for all the resources of all Christians in all parts of the world. The task in this new day must be undertaken by a partnership between the older and younger churches, by a pooling of all resources and by cooperation of all Christians."

This may well be the charter for the continuing missionary effort of our generation: "the task primarily of the whole church for the whole world." It involves several very important considerations which we wish briefly to review.

In the first place, it envisages an attack on every pagan aspect of the world's life. We have here no map of the world in white and black, the white indicating "Christian" lands and the black "heathen." The world everywhere is seen to be far too pagan. The magnitude of this task demands the application of the total strength of the world-wide church.

In the next place, what has been known as "foreign missions" is conceived to demand true cooperation between the "older," or "sending" churches, and the "younger," or "receiving" churches, across the seas. This is no new fact to those who know best the conduct of "foreign" missions, for it has been increasingly characteristic of progressive Christian work overseas for more than a decade.

To this cooperation each will bring what God has given; each will make his contribution to the common good. The determining factor in the process, in which "each branch of the church must be at the service of all other branches," is what God has given to each branch. If God has given Christian experience, personality and excellent training, then the missionary goes forth to serve those not so richly blessed in this respect, or a Kagawa rises to bless the church in every nation. Perhaps God has given superior financial resources. If so, it is the death of the church, the final denial of its essential being as a church, if these resources are used solely on its own life and in its own narrow circle. "The work to be done is so vast, so urgent and so important, that it calls for all the resources of all Christians in all parts of the world."

One important corollary of this whole matter, for young Christians particularly, is the question of our personal place in the world task of the church. We do not have so many volunteers for foreign service as we did in former years, and it may be that we can discover in this fact a wholesome sign. If Madras was right, the distinction between "foreign missions" and "home missions" disappears, as does the distinction between pastor in the homeland and missionary across the sea. How can any Christian who has devoted himself to the service of his Lord be sure he has found God's niche for his life unless he has faced this world task of the church? Does this not mean that every one of us must be ready to go wherever God may call? Madras believed that Christian youth today must be committed to world service if they are indeed to be Christian. Under no other terms is it possible to be worthily a Christian.

Note: All the quotations given above are taken from the volume, *The World Mission of the Church*, which consists of the findings of the Madras Conference.

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The missionary leaders shown at the top of this and the opposite page (left to right) are: Dr. J. W. Decker, Foreign Secretary, American Baptist Foreign Mission Society; Mrs. Orrin R. Judd, President, The Woman's American Baptist Home Mission Society; Mrs. Howard Wayne Smith, President, Woman's American Baptist Foreign Mission Society; Dr. Earle V. Pierce, former president, Northern Baptist Convention.

SECTION ON ECONOMIC BASIS OF THE CHURCH, DR. KAGAWA SPEAKING

BAPTIST PARTY AT MADRAS CONFERENCE, CHRISTMAS DAY, 1938

*Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.—Leviticus 7: 13.*

*Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years: and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God. —Amos 4: 4, 5.*

# Thanksgiving

RITUAL practices and holidays always grow up to commemorate and symbolize great events and occurrences. We Americans have the Fourth of July to remind us of the Declaration of Independence. Similarly, the Israelites had many feast days and customs to keep them mindful of their deliverance from Egypt.

But almost inevitably a time comes when the ritual practices are carried out and the holidays are observed as a matter of mere form and habit, the great occasion which inspired them being wellnigh forgotten. Then it becomes necessary for some courageous and, it may seem, tactless soul to rise up and speak out against the meaningless rite; he must denounce the empty custom.

This is what Amos had to do, and it is what a great many other Amos-like prophets have been doing ever since.

## An Ancient Practice

The text points to one such ancient practice, the offering of a special kind of baked cake as an act of thanksgiving. This practice, which probably dated back to the earliest years of Israel's freedom, had been given religious sanction by the priests. It had become, apparently, one of the regular things for good Israelites to do. Undoubtedly, the offering had become, in due course, very much of a stereotype. It probably meant very little to those who performed the act.

So Amos, who was a great stickler for performing acts which really had meaning and who was especially opposed to carrying on customs merely for conventional reasons, directed his scorching attack against this time-honored custom of baking little leavened cakes and placing them on the altar. He perhaps might not have felt so strongly about it if he had not seen the very people who offered this sacrifice of thanksgiving engage in practices of brutal oppression and mean-spirited injustice. It fired his anger to note the meticulous care with which these pious devotees observed the ritual law, then at other times broke, with utter disdain, every law of decency and righteousness in regard to their neighbors and fellow men.

Therefore Amos sneered at the old custom and heaped scorn upon it. He knew that external acts, in themselves, are meaningless, and that when those acts are coupled with inner selfishness, cruelty, or indifference, they actually become evil. He insisted that this thanksgiving rite, which originally may have stood for something good and beautiful, had become a kind of transgression. To continue its observance, he implied, was sinful. He even became sarcastic about it. "For this liketh you," he gibed at them, "O ye children of Israel."

## Our Modern Thanksgiving Day

Has this text anything to say to us about our American custom of observing Thanksgiving Day? Is it possible that our keeping of this November holiday, as in the case of Israel's sacrifice of thanksgiving, has become a form of sin? Ought we to give it up? Would it be better not to go on any longer with this turkey-eating festival? Has it come to represent a crammed stomach rather than a truly thankful heart?

Looking at the matter from one standpoint—shall we call it Amos' standpoint?—we might have to answer in the affirmative. We might have to say: "Yes, Thanksgiving Day has degenerated into a mere secular picnic on a grand scale. It has become the day for eating food, for playing football, for visiting relatives, for getting worn out from celebrating the capacity of one's physical appetite; a day that ends up with a headache for everyone."

There are many people to whom Thanksgiving Day is nothing more than that. And there are many other people for whom it is a day when they must work extra hard to serve a lot of selfish gluttons who are able to enjoy luxurious surroundings and rich food because they have cheated other people out of what rightfully belongs to them.

There are numerous people, too, who though they may respect the President's and the Governor's proclamations by going to church, cannot for the life of them see that they have anything for which to give God thanks. Perhaps they do not believe in God any longer, or, if they do, they may be in no mood to thank him for the hard luck they have had. The thought of their hard luck makes them sullen or angry. Thanksgiving Day is to them a reminder that while they are discouraged and poor, there are other folks who are happy and well off.

Many are mindful of the social injustices that prevail in the world. To some of these people it seems like mockery to speak seriously about being thankful to God.

"Thank God for what?" they ask. "Thank him for unemployment? Thank him for war? Who that still believes in democracy would care to be accused of saying that he is thankful for the totalitarian governments, or for those rulers who have plunged the world into war?"

What would the prophet Amos have to say to America if he were to return and to speak to us about our observance of Thanksgiving Day? He might be very critical. He might say: "Come to church, and transgress; sit in your pews and multiply transgression; and bring your grateful sacrifices on Thanksgiving

DWIGHT J. BRADLEY[1]

**a modern Amos, questions the sincerity of our National Holiday customs**

morning, and your little gifts of good to be distributed among the worthy poor: and offer your prayers of thanksgiving with smug satisfaction, and let everyone know how much you appreciate all that God has done for you: for this is what you enjoy doing, O ye people of America, saith the Lord God."

## Making Thanksgiving Day What It Should Be

Of course, what Amos did of old was to point out with dramatic vehemence the impious perversion of an ancient custom by dishonest public officials and by families of pretentious wealth. And this needs to be done today! Now as then, attention must be called—if necessary, with exaggerated fierceness and grim wrath—to the misuse of this traditional Thanksgiving observance.

But while this has to be done in order to prevent a further degeneration of this precious custom, it would be very foolish to let ourselves come to hate the custom. We must not abandon it merely because it is being observed improperly. Some of our forefathers came so to despise the abuses to which the Christmas festival was being subjected by a paganized church and society that they refused

1 For several years, Dr. Bradley was professor of worship and social ethics at Andover Newton Theological School. He has had distinguished pastorates in a number of leading cities.

# Sacrifices?

to have any part in the celebration of Christmas. But fortunately we have recovered our poise sufficiently now to return to a more fitting, beautiful, and reverent manner of celebrating Christmas.

Instead of abandoning Thanksgiving, we will seek to make its celebration what it should be, and what it may be if we sincerely try. For it is a festival which may be transformed into a day of pure gratitude to God for all of his many and very real gifts to us. As we seek to transform the day, we shall think naturally of the first Thanksgiving Day upon this continent, when a group of people, who from our present standpoint do not appear to have had very much to be grateful for, knelt down to pray in sheer devotion to the One who, they believed, had brought them safely across the sea and had set their feet upon a good land.

### What Needs to Be Done

What is needed first, of course, is a great deepening and renewal of faith in God. For this, we must not wait until November has nearly gone. If it is too late to accomplish this renewal of faith this year, then we must begin at once to work at it, so that by next Thanksgiving we shall have enough faith to fill the entire day with honest gratitude.

Needed next is a wide extension of our good-will toward other people. This comes out of our faith in God insofar as our faith is truly Christian. It is of the essence of Christian faith to love God with our entire being and then to love people in a simple, friendly, compassionate way as a result of our great faith in God. It may be that it is too late in the month to let our good-will toward other people develop and extend itself very far, but we may get started right away for next year.

Needed, in the third place, is a willingness to become one of the helpers and problem-solvers of the world; and this willingness springs directly out of faith in God and good-will toward other people. The first observance of Thanksgiving Day was by men and women who were numbered among the world's helpers and problem-solvers. The day could never have been established by people who demanded help and who insisted that their problems be studied constantly by others. Sometimes it looks as though the number of helpers, in proportion to the number who demand help, is decreasing; as though the problem-solvers were being swamped by those who require constant service on their problems. If so, then Thanksgiving Day is surely doomed. But probably this is not the case. Likely, there are as many helpers and problem-solvers as ever in the past.

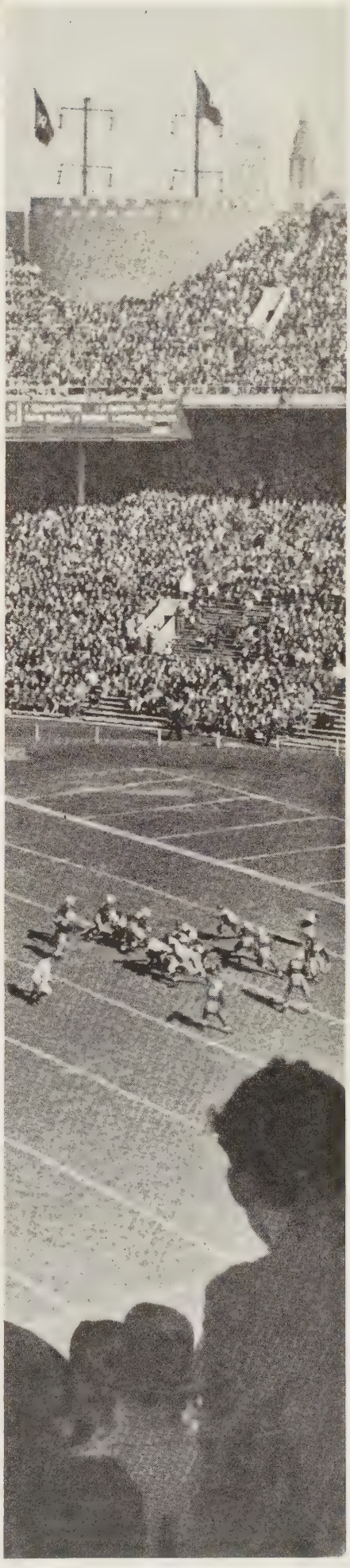
With these three ingredients, we can do a great deal to help reconstitute Thanksgiving Day in America, and perhaps make it eventually a world-wide festival.

It is true that people now misuse the Thanksgiving holiday. Football games are played in high school stadiums at the same hour that church services are being conducted. Feasting becomes an end in itself to those whose minds are on turkey and trimmings to the exclusion of higher things. Millions of cars cram the highways, and thousands are victims of traffic accidents. God seems to be forgotten by the great majority.

But there is another side to this picture. There will be thousands of devout worshipers in the churches on Thanksgiving Day. There will be thousands of beautiful family reunions, with jollity and fellowship around a well-laden board. There will be countless kindly acts conceived in a spirit of gentleness and compassion. Underneath it all, there will be a sense of God's goodness despite many distressing conditions—the marvelously stubborn faith of people in the never-failing kindness and grace of their Father in heaven.

Just as the humble housewives of ancient Israel baked the leavened cakes and gave them as sacrificial tokens of their gratitude to the God of their fathers, so the great commonalty of Christian Americans will this year prepare their sacrifices of thanksgiving, and they will do so without sophistication, because they are truly grateful to the One of whom they know perhaps all too little, but toward whom they feel as children feel toward their earthly parents—a feeling of faith and trust and thankful love.

Let us be of this great commonalty. For thus we shall be, not transgressors in a time of great confusion, but helpers and problem-solvers whose very lives in themselves are a kind of token, a sign of true gratitude and a symbol of sincere thanksgiving.



# The Kinds and Uses of VISUAL AIDS

Second article in a series on

## Screen and Projector in the Church School

By PAUL H. VIETH

*Horace Bushnell Professor of Christian Nurture, Yale University Divinity School, and Chairman, Educational Commission, International Council of Religious Education*

SINCE the purpose of the church school is religious, it follows that we shall be interested only in pictures which help to carry out that purpose. What gives a picture religious value? Is it the fact that it deals with a character or event from the Bible? Must its contents always be obviously religious?

Professor Fred Eastman has given a clue to the answer to this question in a definition which he has made of religious drama. He says that a religious drama is "one which has a religious effect upon the audience, that is, sends the audience away exalted in spirit and with a deepened sense of fellowship with man."

In using visual aids in religious education, our concern must be with the religious effect of the whole program of work in which we are engaged. Any picture which enhances this religious effect is suitable for our purpose and may be thought of as a picture having religious value.

This interpretation of the meaning of religious value for a picture greatly broadens the source of pictures available for use in the church school. Everything which helps us to do our work in religious education more effectively is suitable material for visual education. Effective teachers have, of course, realized this truth long ago for have they not searched for and found illustrative and useful materials for their teaching in all kinds of sources? The creative imagination of the teacher will find religious education value in many pictures which were never intended for that purpose.

### To Be Used as Aids, Not Ends

The first principle in the use of visual aids is suggested in the title. They should be an *aid* in the work of the church school. First consideration must be given to objectives and program. Only then can methods of achievement be properly planned. In planning methods of procedure, the use of projected pictures should be given a thought. By no means every unit of work in the department program can be presented with the use of visual aids. A little thought, however, will reveal that many program plans can be greatly strengthened by the use of such material as may be found upon investigation to be available or which can be provided through a little effort.

Strictly logical procedure would require that the program for a given quarter, a unit of work, or a particular session be first outlined and only then the effort be made to find visual aids for it; just as it is sound to seek teaching material only after the purpose and program have been outlined. However, it frequently happens that a supervisor or teacher finds a particular lesson course so very desirable that a unit of work is planned in order to use it. In the same way, it may sometimes happen that a particular picture or series of pictures will be found which seem so valuable for teaching purposes that they may be used as a starting-point in planning a unit of work. This, however, is far different from using pictures simply because they happen to be available, without reference to the need of the group to which they are to be shown.

### Kinds of Projected Pictures

We may divide the field of projected pictures into two great classes: still-pictures and motion-pictures. Still-pictures may again be divided into two classes, opaque and transparent. The former are projected from any flat surface such as a post-card or a page in a book and are thrown on the screen by means of reflection. The latter consist of slides which are transparent and which are projected on the screen by means of a light shining through them. Slides are of two sizes, the standard 3¼ x 4-inch and the newer 2 x 2-inch. The latter may also be had in a series on a single strip of 35 mm. film called a "film-strip."

The projection of opaque pictures has the advantage of making it possible to use any existing picture of proper size without special preparation. It has the disadvantages, however, of requiring a comparatively expensive instrument for projection (the reflectoscope), the danger of burning the picture if left in the machine too long, and the comparative inefficiency of this method since it is suitable for small groups only.

The regular size slide is so well known that no extensive description is required. It consists of two pieces of glass bound together at the edges with binding-tape. One of these has been photographically treated so that a picture can be made on it by the simple process of photography called "contact printing," while the other is clear glass used for the protection of the surface of the picture. Such slides may easily be colored by hand so as to produce beautiful effects. Machines for the projection of slides are available in almost every community and many churches own them. Slides can be secured from many sources or they can be made at a small cost at home or by a photographer.

The development of the candid camera using 35 mm. motion-picture film has led to the development also of the miniature slide and the film-strip. A film-strip is made by printing a film negative on another strip of film, thus making a positive picture. This can then be projected by means of a projector especially made for this purpose. Many subjects can be purchased in film-strip from manufacturers who are in the business of providing visual education materials, though at present the amount of material available for religious education is limited. The miniature slide is made by binding a single picture (called a "frame") from a film-strip between two pieces of 2 x 2-inch glass. Very beautiful color slides can be made by the use of color-film in the camera. These are processed by the film-makers and returned ready for projection. Projection equipment is quite inexpensive, satisfactory projectors being available for as little as $15.

Motion-picture film comes in three sizes, 8mm., 16mm., and 35 mm. The last is the standard size used by the theaters. The first is popular for home movies, but does not make possible the projection of pictures large enough for other than small groups. The 16 mm. is the film recommended for church use. It is always printed on non-inflammable stock, and does not require a licensed operator or a fire-proof booth.

Both the 16 mm. and the 35 mm. film are furnished by distributors in both silent and sound. Sound film has what is called a "sound-track" printed right on the film itself which provides the sound, properly synchronized with the action. Sound-film can be shown only on a sound-projector especially constructed for this purpose. The sound may be added either in the form of music or an off-stage voice, that is, a commentator speaking about the pic-

ture, or in the form of having the characters themselves speak. It is not yet practical to make sound motion-pictures at home on an amateur basis, but silent pictures can easily be made by anyone who has had a little instruction and practice.

There is a type of program called the talking-film-strip which utilizes a combination of the still-picture and music or lecture, provided by means of a phonograph disc. This suggests interesting possibilities for religious education because it concentrates attention on the picture while at the same time providing expert interpretation or appropriate music.

There is a mistaken notion abroad that when the motion-picture was invented it displaced the slide as a method of picture-projection, and that when the sound-track was invented it made the silent motion-picture out of date and at least second best if not entirely useless. This may be true for purposes of entertainment, but it is not true for purposes of education. The usefulness of any one type of visual aid is dependent on the subject to be presented and the purpose to be achieved. Thus the slide is best adapted to aid in the study of architecture, art masterpieces, nature scenes, and other subjects requiring detailed study; the motion-picture is best adapted to depicting happenings, dramatic scenes, and for purposes making it desirable to catch the facial expression and movements of people. Sound is not essential to either motion- or still-pictures but may enhance the value of certain types of pictures.

### Do Not Expect the Impossible

Whenever a new method is developed, there is always danger of going to the extreme of expecting that method to do the impossible. Visual education has not been entirely free from this abuse. It will not do the teacher's work for him. There is no magic about it which will accomplish what the teacher himself has found impossible. For this reason the term *visual aids* has been used, because it rightly lays the emphasis on the proper use of visual education, namely, as an effectual *aid* in the work of teaching.

Projected pictures are not to be a substitute for the purposing and planning of pupil or teacher, but merely a help in achieving the purposes for which the church school exists. We can make no promise that the use of pictures will lessen the work of the teacher. It will probably require even more work to plan effective teaching with visual aids. The only thing which can be assured is that visual education properly used will enhance the *effectiveness* of teaching.

# Looking Ahead to CHRISTMAS

## Suggestions for the November Workers' Conference

By DOROTHY W. PEASE

EARLY in November is none too soon to be making definite plans for the keeping of Christmas in our church schools. Christmas decorations and Christmas songs and stories will help to create the right atmosphere, and at the same time will suggest to the teachers materials that they can use in their own departments. Christmas bells, evergreen, table Christmas trees, candles, Christmas napkins, cranberry jelly or cranberry relish add color to the occasion.

The fifteen-minute fellowship period following the supper may be spent in singing some of the quaint old Christmas carols from different countries.[1] Or carols representing different periods may be selected from the early Latin to the present time. The selection will depend upon the sources available in the local library, in the public schools or in the choir director's file. Christmas carol booklets may be secured, without charge, from the John Hancock Life Insurance Company, Boston, Mass., or mimeographed or carbon copies may be made of the carols to be used.

The worship should be planned to inspire the teachers to find the true Christmas spirit that they may share it with their pupils.

CAROL. "It Came Upon the Midnight Clear" (vers. 1 to 3).

READING. "Everywhere, Everywhere, Christmas Tonight," Phillips Brooks.

RESPONSIVE SERVICE using the old French carol, "The First Noel."

*Leader.* Luke 2: 8-14.

*Carol response.* "The first Noel the angel did say . . ."

*Leader.* Luke 2: 15-20.

*Carol response.* "They looked up and saw a star . . ."

*Leader.* Matthew 2: 1-6.

*Carol response.* "And by the light of that same star . . ."

*Leader.* Matthew 2: 7-9.

*Carol response.* "This star drew nigh to the northwest . . ."

*Leader.* Matthew 2: 10, 11.

*Carol response.* "Then entered in those Wise-men three . . ."

STORY. "Her Birthday Dream," in Curtiss' *Christmas Stories and Legends.*[2]

PRAYER CAROL. "As with Gladness Men of Old."

PRAYER OF CONSECRATION.

A very interesting and helpful program may be developed by using pictures and carols from different countries with brief accounts of Christmas celebrations in those countries.

*Italian.* "Oh Come, All Ye Faithful"; "Holy Night" by Correggio.

*French.* "Bring the Torch, Jeanette, Isabella"; "Arrival of the Shepherds" by Lerolle.

*German.* "Silent Night, Holy Night"; "Worship of the Magi" by Hofmann.

*English.* "God Rest You, Merry Gentlemen"; "Star of Bethlehem" by Burne-Jones.

*United States.* "O Little Town of Bethlehem"; "Madonna" by Jessie Wilcox Smith.

Nativity pictures by artists in China, Japan, India and Africa will be found in *Each in His Own Brush* by Fleming. Accounts of Christmas celebrations on the mission fields will be found in old copies of *Missions.*

If the "white gifts" are to be given to a near-by mission or Christian center, it would be helpful to have someone from that institution tell how the gifts will be used.

The actual planning for the Christmas programs probably will be done in a special committee, but the entire group will want to decide what type of program[3] is needed. The children's part in the white gift service must be very simple in order to hold their attention. There are many delightful little fantasies printed in magazines, but the children are usually disappointed if they do not see the real Christmas story centering around the manger. Such a service can be taken from "No Room in the Inn" by Blair, a white gift service printed by Meigs Publishing Company, or "The Coming of Christ in Living Pictures," Stockton Press, Baltimore. Many schools prefer to work out their own dramatization, perhaps planning it as a surprise for the younger children.

[1] *Fifty Christmas Carols of All Nations,* Marzo G. Schirmer, 3 E. 43rd Street, New York City.

[2] "The Greatest Gift" by Rudkin, *Children's Leader,* December, 1934, or "If There Had Never Been a Christmas," Keystone Graded Lessons, Course IV, part 1, may be substituted.

[3] "Dramatic Calendar for Churches" by Ehrensperger lists and describes dramas for all seasons.

# The Pastor as Supervisor *of the Program of* LEADERSHIP EDUCATION

By JOHN W. SHACKFORD

IF the pastor whose eye may chance to fall upon the above caption should say, "just another impossible task imposed upon the pastor," none would understand better than this writer all that might prompt such a reaction. Everyone who has any scheme to promote in the local church, all the boards and agencies and special interests that in the last analysis depend upon the local church, and all the special programs "sent down from above"—all alike—look to the pastor "to put them across." When there is added to this the things which the community and the congregation expect of him, the pastor finds that his task is an impossible one. He may easily allow himself to be so driven in many directions by countless demands upon his time and energies that he surrenders all hope of doing anything other than keeping up, in routine fashion, with the thousand and one things "expected of him."

## The Pastor and the Impossible

The pastor must, nevertheless, cling with everlasting tenacity to the conviction that he is called to be the living center and inspirer of a living program, and not the mere official cog through which every scheme and program is to be registered in the local church. The impossible—judged by the elements in the situation—is the very thing most needed, and the thing that usually will not be supplied in the situation unless the pastor supplies it.

Who else but the pastor knows the whole program of the church? Who else can keep the perspective and, amid all its confusing details, hold clearly in mind the meaning of the picture as a whole—a meaning without which the details lose their significance. The hope that the local church will be ever freeing itself from the mere accretions of its past and faring forth to meet the demands of the future—this is the ever-inspiring call to the pastor. The call to his creative leadership. His task is to do the impossible.

## The Pastor and the Hidden Potencies

Not the crystallized programs or the prestige of his church in the established order, but the people of the church and their future development constitute the pastor's chief opportunity, and, if he properly understands, his chief concern. For here are resident the hidden potencies of the future. The kingdom of God is emerging or may emerge at this point. God's opportunity as well as man's is here. The pastor's first and supreme call to long-range and creative leadership is to see this clearly and help those of insight and powers of leadership to see it also. By his teaching from the pulpit and by his emphasis in the various councils of his church, the pastor may help to keep this emphasis upon the importance of the Kingdom in the growing. But unless the pastor have clearly in mind the port toward which he would sail there is likely to be much uncertainty and drifting in the entire course of the church program.

## The Pastor and the Development of the Educational Leadership

The method of Jesus is the pastor's best method of approach to his task. Bruce's *The Training of the Twelve* is a fine interpretation of this method. He who quietly selects the best material for the future leadership of the growing church, who inspires the teaching force of his church with an appreciative understanding of the true nature of their high calling and who advises and guides them in lines of special and needed preparation is a pastor who is keeping his hands upon the sources of power and helping to give the right direction to the future of his church.

The pastor's supervision of the program for the education of his leaders begins and must continue to be primarily that of creating right attitudes toward the task of Christian education. Static and mechanical notions must give place to appreciation of growing persons and dynamic processes. Unless and until this is done he will be the pilot of a ship that remains tied to the pier.

## The Need for Training and Tact

This is not the place to consider the various possible provisions for educating lay leaders in respect to their tasks or the curriculum courses that are now available for this purpose. However, it may well be pointed out that in all these matters the pastor will be the adviser, the interpreter, the counselor, and sympathetic helper. If he himself has the professional equipment in the techniques of education he may become the expert adviser in the set-up and conduct of leadership courses. He may teach courses in training. He may even venture, where he is sure of his ground, to do a certain amount of observation and listening-in, giving helpful suggestions to those who have ears to hear. All will depend upon his thorough-going preparedness to do this and his good sense in knowing when and where to advise. Happy is the pastor who has the competency to be a director of the total educational program of his church. But, also, he must have infinite tact.

## The Spiritual Emphasis

There is, however, one point at which the comradeship, support, and initiative of the pastor are always needed, even though like most pastors, he may be acquainted only with the general theories and principles that have to do with the growth and development of Christian personalities. He is needed to interpret the true meaning and significance of the kingdom of God that is unfolding in the hearts of growing persons. He must make clear the true perspective and the central emphases. He must inspire his leaders with the greatness of the Christian educational task of the local church. He must give sympathetic encouragement and such guidance as he is equipped to give in helping his leaders to acquire specialized training.

Above all, he will help his leaders to see that theirs is both an educational and a spiritual program. The more educational because it lays hold of and works with spiritual forces; and the more spiritual because it seeks spiritual ends through the continuous unfolding processes of life which all sound education must observe. He will see the task of the local church from beginning to end as educational—that is, as helping persons of all ages and states of mind to change, to grow, and to become heirs of the infinite riches in Christ Jesus which are the potential heritage of his followers.

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THE greatest need within the church today is not for new organizations but for a correlation of the present program and activities so that there will be as little overlapping as possible and so that each part of the entire program will contribute vitally to the spiritual development of those participating. The pastor should take an active interest in the church school and must be equipped and ready to render help wherever the need emerges.—*C. Wesley Israel.*

Children's Leader

# Sunday Afternoon Activities

By MARY SHERBURNE WARREN

PROGRESSIVE church school leaders try to solve the problem of time by lengthening the regular session. And still there is not time! As a result churches here and there are questioning, experimenting. Why confine the educational work of the church to Sunday morning? What has Sunday afternoon to offer? The following is a report of activities in a rural church school in Vermont.

Fourteen Sunday afternoons a teacher hiked over hills and dales with her juniors; not always the same hills and dales, not always the same juniors, that all sections of the parish might be reached. They saw things before which they stood in worshipful rapture, including a carpet of Canada violets at the entrance of a maple woodland, a pasture hill glowing with columbines, and fifty—at least fifty—bobbing goldfinches on a telephone wire. They saw and worshiped, for wonder, according to Carlyle, is the basis of worship. One Sunday afternoon one of them opened his pasture-gate and led the group to trees bearing the nests of the cedar waxwing and the American redstart, and to a tunnel leading to the nest of a kingfisher. Where did he learn so much about birds? Oh, he said, he studied them when he went after the cows. Yet there was no nature interest in the home until the leader and the mother talked it over. "I'll listen when he tells me things now," promised the mother. "It didn't seem important before."

On an oblong of cardboard the group secretary listed the wild flowers, birds and trees. Not the ferns? No, not the ferns, though they were everywhere, everywhere unseen. That is, until a group came upon a fern from whose much divided, lace-like frond arose a long-stalked "fruiting" panicle. What was that flower, or was it a flower? A fern? A rattlesnake fern? Were there other ferns, and what were their names? Only five ferns could the teacher name, and how they wanted to know, those awakened juniors! "That little one, can't you just remember that pretty little one?" No, she could not, but years ago she had spent a week with a fern enthusiast, even had bought a copy of Clute's *Our Ferns in Their Haunts*. Next Sunday she would know! And so there started among the more alert juniors a fern craze that has been active ever since.

Five Sunday afternoons before Christmas this leader met the juniors in their homes for a gift-making project. At the first meeting she discovered how little she knew about making things, especially from wood. A call upon friends who enjoyed working with their hands (as she did not) and a trip to a shop sixteen miles distant, and the next Sunday the boys had something to do besides making jointed cardboard animals. These boys and girls sent a large package of beautifully wrapped gifts to a mission school, and made similar gifts for small brothers and sisters: games, dolls, doll-furniture, paper beads, jig-saw puzzles and so on, and for their parents bookracks and doorstops. So Christmas was a merry, merry time this depression year.

*Warren Boyer*

At the same time the primary children met in the church to make artistic covers for the left-over leaflets they were sending to a mission field. Their leader was a former city art instructor who, upon retiring, had settled in this community.

Then there is the lure of special occasions. When something needs doing call on the primaries or juniors. It is an adventure to come to Sunday school, remain for church, eat the lunch they have brought, and work two hours in the afternoon, as has been proved in this church again and again. The work may be to rearrange the supply cupboard, file pictures, or make valentines or May-baskets for the elderly and invalid. The juniors stop occasionally for a hymn-sing. The primaries have frequent recesses for quiet games, often musical ones, such as are to be found in the song book, *Primary Music and Worship*. "In the Desert," a delightful and educational nine-stanza game using the Mulberry-Bush tune, may be found in a book just off the press *Child Life in Bible Times*, by Florence M. Taylor, one of the Cooperative Series of Church School Texts.

This is the way we plod along, plod
along, plod along,
This is the way we plod along,
Across the sandy desert.

Is not Sunday a day of rest, of quiet? Yes, for adults; children feel no need for rest. It is a far cry from yesterday to today, the yesterday when parents considered a still child a religious child, like the mother who insisted that her boys remain in the room while she took her sonorous Sunday afternoon nap. When inactivity became more than mortal could stand one dared the other to toss a peanut in the direction of the couch. Only once in a thousand times would it have landed in the open receptacle, but this was the once. Up jumped the mother—and the rest is left to your imagination. (Yes, a true story.) A milder form of inquisition is practised in this enlightened day. Children endure the Sunday afternoon motor drives

only by counting out-of-the-state cars or livestock. No wonder they hail with joy the Sunday afternoon projects that offer satisfying physical and mental activity.

The leadership? Preferably the regular teachers whose love for children is so strong that the Sunday morning session is all too short. The Sunday afternoon activities may be an extension of the primary or junior course, such as map-making, modeling, dramatizations, and like activities. This freer contact of teacher and pupils becomes an experience of spiritual exhilaration.

Teachers who have the time and strength as well as the devotion for such a program are all too rare. In many churches it is wise to attempt Sunday afternoon activities only when leaders can be secured who are not engaged in the regular work of the church school, including parents who would consider it a joy and privilege to share their enthusiasm with eager boys and girls. One who has a flair for geography will vitalize map-making as the regular teacher often can never do. Did you ever watch junior boys with sticky fingers and shining eyes at work on a paste map? (1 cupful salt, table or cattle, 2 to 2½ cupfuls flour, water, crêpe paper for coloring.) "Pete, you can't drown in the Dead Sea, do you know why?" "Grubby, if that's Mt. Hermon, where's your snow?" Clay or soap modeling under the regular teacher may be a worthy attempt, but it can become an artistic triumph if a leader can be found who is an artist, at least in spirit. The making of scenery, properties, costumes for biblical and world friendship plays may be a burden to the Sunday morning teacher, but an outlet to a man or woman who thrills to the drama. Sunday morning activities may be further enriched by a period devoted to music instruction and appreciation.

Can Christian leadership be secured in these various fields? Not always, but always in the background stands the minister, the church school superintendent, the primary or junior teacher—someone who cares, someone who realizes that this greater knowledge, these added appreciations, associations, and skills, help to pave the way that leads to successful Christian adulthood.

■

SUNDAY should be a family day, but in a peculiar sense it should be father's day with his children—the day when he lays the foundation for a wonderful relationship between himself and his boys—a relationship and companionship that can best be described by the word "chum." It is in some cases his one chance to learn to know his children.—*Elizabeth McE. Shields.*

# *Happy Birthdays*

By BERTHA C. ANDERSON

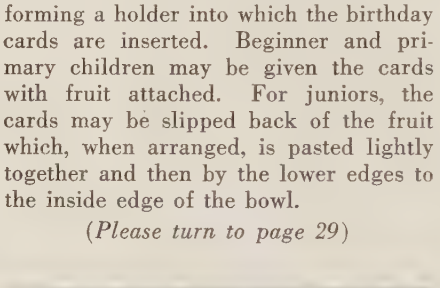
## *NOVEMBER—Harvest*

SCRIPTURE: *While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*—Genesis 8: 22.

It is appropriate in November to consider God's goodness to us through the productiveness of the earth. Without becoming smug, we can be intensely grateful that ours is a bountiful land, in which there are no famines. Great blessings should give us a feeling of great responsibility for others who are not as well supplied as we, or have never learned to use to best advantage what they have. Our missionaries are doing much to improve agriculture wherever they carry the gospel, for Christ's message is one of the abundant life. He always fed the multitudes, and so must we, his disciples.

The November poster has a soft gray background. The fruit-bowl is cut from brilliant orange paper and pasted only along the side and lower edges, thus forming a holder into which the birthday cards are inserted. Beginner and primary children may be given the cards with fruit attached. For juniors, the cards may be slipped back of the fruit which, when arranged, is pasted lightly together and then by the lower edges to the inside edge of the bowl.

(*Please turn to page 29*)




NOTE. Patterns for this series of Birthday Posters may be secured at 35 cents per set of twelve.

Heavy Mounting Paper for backgrounds, 12 sheets 15 x 19 inches in size, properly assorted in colors needed for the 12 months, $1.00 per set of 12.

Order from nearest branch of The American Baptist Publication Society.

# A SHARING THANKSGIVING

(*A Description of the Activities Pictured on the Opposite Page*)

1. Said old Gentleman Gay, "On Thanksgiving Day,
   If you want to be happy, give something away." [1]

Our Thanksgiving activity—sharing food and clothing with the needy—is always initiated by reading "Gentleman Gay." This poem stimulates a desire to provide a happy Thanksgiving for others. Used every Sunday in November, it gives the children much pleasure and helps carry the project enthusiastically along to a successful conclusion.

2. *Cooperative Experience.* In order that we give wisely and intelligently—to a worthy object and with no duplication of effort—we ask the women's society of our church to suggest a needy family. Detailed information about our adopted family is given to the children, but the name of the family is withheld.

3. *Enthusiastic Response.* The children respond in proportion as the need is made very real through concrete facts and as they are given opportunity to share in the plans. Plenty of time is allowed for conversation as we list articles of food and clothing the children suggest bringing.

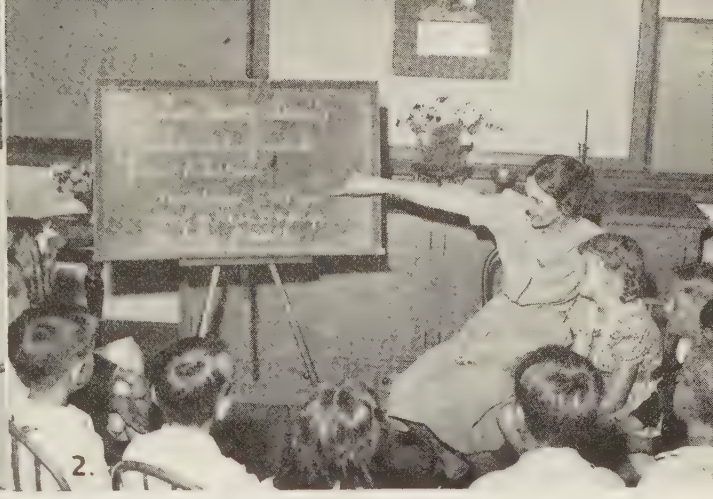
4. *Child Participation.* On the first Sunday of November, when the project is launched, the children enjoy decorating bushel baskets with crêpe paper in autumn colors. They are encouraged to choose the color scheme and arrange the trimmings according to their own ideas.

5. *Religious Message.* Spiritual as well as material needs are remembered as we make booklets of primary-lesson leaflets or scrap-books around a Christian theme. One or two of these are tucked into each basket sent out.

6. *Joyous Giving.* Each Thanksgiving, the baskets are filled to overflowing with canned goods, staples, and clean outgrown clothing. The women's society takes charge of this offering. A day or so before Thanksgiving, our adopted family is made happy by the gift of one or two generous baskets carefully packed to meet its needs.

7. *Dedication.* On the third Sunday of November, at our Thanksgiving worship service, the special offering is dedicated, before being sent on its friendly mission. With song and prayer we ask that God may use our gifts to make our own adopted family and other needy people happy on Thanksgiving Day.

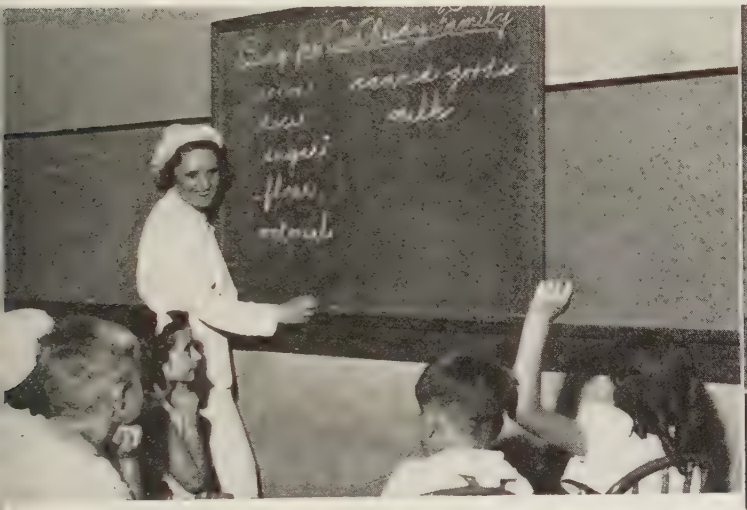
[1] Poem "Gentleman Gay" found in Keystone Graded Lessons, Course III, Part I, page 75.

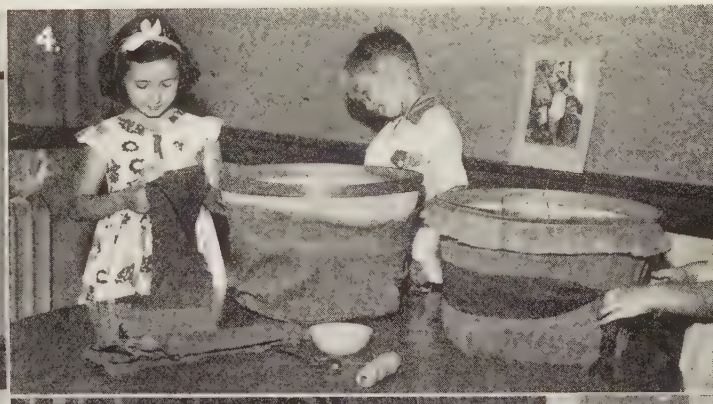



# *A Sharing Thanksgiving*

ARRANGED BY NAN HEFLIN

PHOTOGRAPHS BY RALPH BERRY






## THIS IS HOW WE DID IT

LISTENING TO POEM "GENTLEMAN GAY" AND DECIDING TO HAVE A SHARING THANKSGIVING

LEARNING ABOUT THE NEEDS OF OUR ADOPTED FAMILY

LISTING THINGS WE WOULD LIKE TO BRING TO SUPPLY THOSE NEEDS

DECORATING BASKETS WITH THANKSGIVING COLORS

MAKING BOOKLETS OF LESSON PAPERS TO BE INCLUDED IN EACH BASKET

BRINGING GIFTS OF FOOD AND CLOTHING

DEDICATING OUR SPECIAL THANKSGIVING OFFERING WITH SONG AND PRAYER

# The Christmas Conference

## *FOR CHILDREN'S DIVISION WORKERS*

By DOROTHY W. PEASE

"DO your Christmas shopping early," applies to department principals as well as to shoppers for merchandise. An early November meeting is late enough for Christmas planning. Previous to this conference, each principal should assemble all suggestions for the observance of Christmas in the church school which she considers appropriate for her department. This is a time for the principals of the various churches to exchange notes. Each Baptist principal should have copies of the BAPTIST LEADER, old copies of the *Children's Leader* and the *International Journal of Religious Education*, while leaders from other churches should have in their files their denominational elementary magazines. From these sources many suggestions may be pooled.

The opportunities, needs and traditions of the various schools differ so widely that no two principals will use the same material in exactly the same way. One church may confine all of its Christmas observance to Sunday with special music, drama, and the presentation of gifts at the regular services. In another church the school may hold a white gift service, preceded by department parties on a week-day afternoon. Another school may be located near a mission, an orphanage or other institution where the children may wish to have a Christmas party.

Each principal, keeping in mind the Sunday and week-day opportunities, will cull suggestions from all possible sources for her own use, for the teachers and for the pupils. She will share with the teachers her plans for room decorations, Christmas songs, stories and worship themes for each Sunday in the month. Each teacher will select expressional activities and make sure the necessary materials are in the box of supplies.

Each pupil, in addition to other expressional work, may make a Christmas gift for some member of his family. The departments or, in larger schools, several classes may plan activities which will help other groups in their celebration of Christmas.

The primary department may make, or may purchase and assemble, a crèche to give to the kindergarten, or they may use some of their birthday money to buy a toy or a book for that department or for the nursery. Either the primary or the junior department might pack a box of Christmas tree decorations, candy-bags and gifts with tags (made from used Christmas cards) for a tree at a Christian center, or a class might do the same for a needy family. The junior boys and girls might bring good used toys for the box and possibly one of the fathers or an older brother could recondition damaged toys. The juniors in a city church could plan a party and tree for the juniors at a near-by mission or at a church of another language or race.

A group of juniors may sing carols to some of the shut-ins or older members of the church, or at a home for the aged, and may leave each one a little gift, some candy or a sprig of holly. The older girls could meet with one of the teachers to make the candy. Or they might start narcissus bulbs in pretty decorated glass jars two weeks before Christmas so that the leaves will be green when they give them away.

A department may plan a Christmas service to which parents are invited or it may help in the plans for its own Christmas party. Some may write original poems or songs to be used and others plan simple dramatizations. Each department may make window decorations or transparencies for its own room —candles, trees with candle-shaped holes cut in the branches in back of which are pasted pieces of colored tissue-paper, the nativity scene and others.

The teachers may compile booklets containing suggestions for the home observance of Christmas. These may include a message to the parents urging them to keep in mind the true significance of Christmas and to help their children experience the real joy of giving, a beautiful Madonna picture, a Christmas poem, the Christmas story, a few Christmas carols, a story which is full of the true Christmas spirit, a Christmas prayer, suggestions for gifts which the children may make and a list of books which would be suitable gifts for the children.

The discussion of the above plans will insure a full and profitable evening. It may seem wise, after a brief general discussion, to allow the workers of each department to meet separately for a period to complete their specific plans.

# THANKSGIVING

By HELEN TATE D'AHOY

So many things I have it seems
I need to be thankful for,
That every time I kneel to pray
They loom up more and more.
I'm glad we have a day that's called
Thanksgiving Day—
A day that's set aside for us
Especially to say,
"O God, we thank thee."

For the golden rays of sunshine,
The silver of the seas,
The laughter sparks in children's eyes,
For flowers, birds, and trees,
For friends and loved ones, far and near,
Home and memories, too,
For tears, for joys—these give our lives
Their substance true—
And for thy love so pure, so fine,
"O God, we thank thee."

# Our Little Child Faces Life[1]

Reviewed by OWEN C. BROWN

THIS little book, by Mary Clemens Odell, is a real contribution to the cause of Christian parenthood. Mrs. Odell grew up in a happy home atmosphere with its joys and cares, its fun and hard work. She was trained to be a kindergarten teacher, and after some teaching experience became assistant editor of children's publications for The American Baptist Publication Society. She is now the wife of a Presbyterian minister and the mother of five-year-old Dicky whose experiences are recorded in the book, and of a tiny baby girl.

That Mrs. Odell has made rare use of her training and experience is revealed in the volume. For this is no book of mere theory. The author finds that most of the rules she had learned from books are shattered or at least altered by the questions, remarks and actions of her small son who does not seem to be cut from any prescribed pattern. Intimately and charmingly she tells how she dealt with the problems as they arose, growing herself along with Dicky. The chapter heads give an indication of the contents: "Where Shall We Begin?" "Questions," "Dramatic Play," "Bears in the Closet," "Stories of Jesus," "Prayers," "Where Did I Come From?" "This Problem of Death," "Christmas," "Creative Activity," "Social Contacts," "Family Fun."

Those with any interest at all in the subject will read the book straight through with increasing delight and profit, and then will reread it and use it as a reference-book as occasion requires. We parents who are older will wish we had possessed such a book before our first baby was born.

[1] *Our Little Child Faces Life*, by Mary Clemens Odell. Cokesbury Press, 1939. 64 pages. Price, 50 cents.

# NOVEMBER
## IN THE NURSERY DEPARTMENT

By HAZEL W. BIRNBAUM

*Ralph Berry*

### Planning for the Month

Last month, in the plans for the workers' conference, it was suggested that a study be made of the children in the department, giving especial consideration to those who seemed to have difficulty in making an adjustment with us. Reports should be received at this month's conference, followed by a discussion as to further handling of situations and procedures with certain children. Let us continue with these case studies until we have reached a better understanding of all our children.

Now we are ready to consider plans for this month's class activities. It will be most natural for us to think of giving thanks. It will be wise to discover what service projects the whole school is planning, even though little of this kind of activity will be undertaken in our department. Where families plan to contribute together the littlest ones will wish to have a share, so that we must be prepared to cooperate. As a department, however, there is much more need for the little child to learn something about God's care than of the needs of other children due to our failure to distribute wisely.

A note sent to the parents regarding the plans for the month will help to create a feeling of understanding. Children can be encouraged to bring from home magazine pictures of the Thanksgiving time, of food, harvest, animal care and the like. These may be used to make a Thanksgiving scrap-book for the class. Cooperation in the home toward cultivating a Thanksgiving spirit and opportunities for a natural "thank you" will help a great deal in the work done in the nursery class.

If an extended session is planned for these little ones, an explanation of this should be given to the parents. An individual rug for the rest time may be requested and an inquiry made as to the advisability of crackers at eleven o'clock.

Plans for the supervision of the children during this period need to be discussed at the workers' conference. It is better to have the regular staff of workers alternate for this extra period than to bring in a new group of workers. In no case should this part of the work be turned over to young, untrained girls. Sometimes the mothers are willing to assume this responsibility but in such a case plans should be made for them to attend the workers' conference and to visit in the department during the church school hour so they may become familiar with the entire program. Two inexpensive pamphlets, "The Nursery Class" and "The Nursery Department" by Skidmore [1] or the booklet *Planning for Nursery Children,* by Keyser,[1] will help them to prepare for this work.

Our purpose for the month will be to help the child to appreciate God's care and plans for his children, leading to the "thank you" spirit of the Thanksgiving Day. We shall consider the preparations for the wintertime made by all, interpreting our share in God's care for us.

We shall need to have on hand materials that will encourage imitative play similar to the activities which will be experienced in the children's own homes. These may include housekeeping toys, especially dishes and make-believe foods, sometimes with small amounts of cereals for "real" breakfasts, and water to be used with supervision. Dolls, of course, are necessary for any home situations. Blocks will help in building chairs and tables for miniature play, and trucks and small autos will help. Pictures will be necessary and we shall choose those of housekeeping activities, scenes where "thank you" is being said at the table, children eating, mothers preparing food and fathers bringing packages, animals and their food.

### First Sunday

We will talk about preparations for cold winter, such as the farmer's harvest; the birds going south; mother putting away jelly and fruits; the bear's hibernation; the squirrel's hoarding of nuts; the grasses', trees' and flowers' rest-time; and children's warmer clothes. Pictures of some of these scenes from magazines and from the Beginners' Picture Set can be used to prepare for the story. The Bible verses, "He careth for you" (1 Peter 5: 7) and "Your heavenly Father knoweth that ye have need of all these things" (Matt. 6: 32), are simple enough to be read to the children from the Bible while we are talking about God's care. We may use the story "Three Little Leaves" [2] and talk about the seeds going to sleep. Recall the planting of gardens in the spring and how beautiful they have been all summer. Now it is time for them to rest and the snow will help to keep them warm through the long winter. Through the use of conversation, pictures, songs and poems the children may be led into real worship experiences during this series of discussions.

### Second Sunday

In some localities we need to be prepared for snow at this time of the year, so we are including suggestions to use when the snow appears. We may use the story "Winter Play,"[3] "Barbara Jean's Birds"[3] or "Watching the Snow,"[4] and pictures of snow from the picture sets or from magazines. During the extended sessions a scrap-book of pictures of winter activities may be made. Only the older children will be able to paste, but the smaller ones may have a part in the choice of pictures. If copies of stories which would "tell a story" about these pictures are placed opposite the pictures it would make the book more usable by young helpers in the department. Individual booklets can be made and taken home. These may include short prayers to be used in the home.

### Third Sunday

The story "The Three Birds" [4] or "The Squirrel" [4] may be told. The conversation may be about the coming of Thanksgiving Day, but let us reserve our Thanksgiving story until after the children have experienced this family day. An inexpensive little booklet *Thanksgivingtime,* used in the lower grades in many schools, can be procured from many libraries. Omitting the early settler's part in the festivity this book will help to form a basis for the conversation. Many pictures of family life on this special day can be procured from magazines. The conversation should be about God's plan for so many good things for us and our part in helping him to prepare for them.

### Fourth Sunday

On the Sunday after Thanksgiving Day the children will have much to say about the happy time they have experienced the past week. The little *Thanksgivingtime* booklet may be used again along with the same pictures used last Sunday. The value of this conversation will be in its help in developing

(*Please turn to page 27*)

# November with the Beginners

By ELIZABETH F. TIBBALS

NOVEMBER brings with it the happy Thanksgiving season centering in the home and family. The celebration of this holiday can mean much to little children if thought and consideration are given to helping them to understand it. On the other hand, the real meaning of the occasion can and will escape them completely if careful guidance is lacking.

We used to be able to depend on parents to make Thanksgiving a religious festival and to inspire in their children a spirit of thankfulness to the Giver of all good gifts. But more and more this holiday, along with others, is becoming commercialized and God is almost crowded out. Because of this trend it becomes increasingly important for the church school to interpret Thanksgiving to the children.

## How Our Beginner Course Helps

To meet this need of little children the material for the entire month of November is based upon a Thanksgiving theme. The first-year material provides for a unit "How God Cares for Us," building up a thankful spirit through considering ways in which God plans for the care of his children and all creatures in his world. In the second year the month is spent with a unit "God's Gift of Homes." This also prepares for Thanksgiving by helping the children to appreciate the gift of home, and the loving family care which is theirs.

## Making Plans for the Month

The most important thing to do first in preparing for November in your group, is to read through the entire unit, noting the various activities suggested. Check what seems most usable in your own situation and add any other possible projects which occur to you. Do not undertake too many different activities. Choose from your list one or two of the most suitable and note the materials you will need and the steps you will follow in carrying each through. If you are using the unit "God's Gift of Homes" perhaps you will decide to make a wall-picture or frieze, illustrating homes of people and animals. For your giving project you may plan to interest the children in supplying part of the Thanksgiving celebration for the children's ward in a hospital, or a children's home. Favors for the trays, gay cards with a Thanksgiving prayer printed on them, fruit and baskets of tiny candles all offer possibilities. Books and small toys are always welcome. Perhaps the project selected by the older departments is one in which the beginners could share. A united activity has great value in helping beginners to feel themselves a part of the church group.

If the children are familiar with the hospital or home, a suggestion will be enough to start them planning. If they do not know much about it, use pictures and stories to awake their interest. If possible take a walk or a ride to see the building or to make a brief call.

## Arranging Your Room

Baskets of fruit or vegetables may be used as the chief decoration at Thanksgivingtime, and they make an appropriate worship center. Two tall orange or dark green candles and a white cloth on the table will add to the effect. Pictures of people going to church and of families giving thanks around the table will be popular. Harvest pictures and home scenes also will prove useful.

Brown wrapping-paper should be spread on the floor or tacked to a smooth wall just high enough for children to reach easily. On this the pictures of homes can be drawn or painted, making a frieze.

Housekeeping toys and blocks should be in evidence, as usual, and the children encouraged to use them.

## What May Happen on the Sunday Before Thanksgiving

As the children arrive they may show interest in the harvest fruit and vegetables, or the Thanksgiving pictures on the screen. A leader should be ready to guide their conversation about Thanksgiving and to help them to appreciate its real meaning. She may use the story "The Apples" included in the lesson material for those using Part Five, telling it several times to small groups of children.

Possibly the pictures may suggest "playing Thanksgiving" to some of the boys and girls. A leader may guide this play inconspicuously so that hospitality and kind generosity will be emphasized as well as the big dinner which is sure to be dramatized.

Some boys and girls will be interested in adding to the wall-picture which probably is well under way by this time. Gardens and orchards are appropriate additions that might be made to the home scenes pictured. A group of people going to the church on Thanksgiving Day may be suggested by some child.

When the children are called together by quiet music, they may enjoy singing some thank-you songs and others suitable for the Thanksgiving season. Several particularly good ones are listed in your teachers' material. In addition, from *Worship and Conduct Songs* you may like "Thanksgiving Joy," "We Thank Thee, Father," "Father, We Thank Thee," and "Enter Into His Gates with Thanksgiving." Two others that are popular are found in *When the Little Child Wants to Sing*, "Thanksgiving Day" and "On Thanksgiving Day." Do not use more than one or two new songs in this session since children are confused easily.

The leader may read from the department Bible Psalm 75: 1, "We give thanks unto thee, O God; we give thanks." The gifts for the hospital (or other cause) which were placed on a low table as the children arrived, now should be admired and discussed. The children will be ready to join in a simple prayer thanking God for their own homes, their church, and for these gifts that they can give. After singing one of their Thanksgiving songs again, the children should help to plan the presentation of their gifts. If they are to go to deliver them today, the plans should have been made on the previous Sunday, but it may be

### A Napkin-ring for the Thanksgiving Table

The above pattern, enlarged to twice its size, may be used to make napkin-rings for the holiday table. The children may color the pumpkins and the strip. The ends of the strip may be fastened with a paper-clip.

that the trip can take place on the eve of Thanksgiving. With a little help the children may plan to share one or two of their songs and perhaps one of their stories with the people to whom they are taking the gifts. They may suggest making cards or favors to go with them and the remainder of the session could be spent in carrying out their plans. Thanksgiving songs may be hummed or sung as they work. The happier and more informal your session is kept, the more nearly will it accomplish the purpose you intended.

### A Warning

It is not always wise or possible for little children to deliver such gifts themselves. For instance, it is to be questioned whether they should take their gifts in person to a needy family, and few hospitals permit visiting by young children. However, a friendly call at an old folks' home, or at a near-by children's home could be a very happy experience. You will want to be sure that the parents fully understand and approve your plans for delivering the gifts, if the children are to do it themselves.

# Beginners Pack a Basket

By DOROTHEA GREEN BROOKS

WE wanted our beginners to share in the school Thanksgiving project of packing baskets for needy families. Two Sundays before Thanksgiving the children arrived to find the picture of a large, empty green-and-white market-basket drawn on the blackboard. They asked about it and talked of why it was empty and what might go into it. Finally the teacher said she had a story to tell them about a green-and-white basket like the one pictured. This was the story told:

Once upon a time there was a green-and-white basket. It was large enough to hold many things. Every day the mother who owned the basket would put it on her arm and go to the store. She would buy apples and carrots and celery and oranges for her children. She would buy lettuce and potatoes and bread and butter for them. She would buy other good things to eat. Then she would put the things in her basket and carry it home. Her children would run to the door to meet her. They would look to see what she had brought.

Sometimes there were eggs in the basket. Then the children were careful when they took the things out. Sometimes they wanted apples to eat right away, and their mother would peel them each one. One day, when she came from the store, the baby took a loaf of bread from the basket. He tore a little hole in the paper and bit a corner from the loaf. The older children laughed.

They were happy children. Their mother bought them good things to eat. She took good care of them.

Then, one day, their daddy got sick. He could not go to work. He could not earn money for a while. The mother could not buy food, for she had no money. The basket stayed home all the time. It was empty. There were no nice packages for the children to open. The children often were hungry. The baby cried.

In the same town where the hungry children lived there was a Sunday school. The little children in the Sunday school learned about the empty basket. They were sorry that it was empty. They were sorry that other children were hungry. They were sorry that the daddy was sick.

They talked about the basket and wondered how they could help. They did not have money to give. They talked about the Thanksgiving dinner that they were going to have in their own homes soon. They thought it would be nice to share what they had with these other children.

"I can bring apples and grapes," Jean offered.

"I will bring potatoes and carrots," said Billy.

Donald clapped his hands. "We have nuts in our attic," he told the others. "I will bring some in a bag!"

"My mother will help me to get something for the empty basket," said Janet. "Perhaps she will let me bring some butter and bread and some sugar."

"The children ought to have cereal, too," said Thelma. "My mother cooks me some every day. I'll bring cereal."

All the boys and girls talked about the things they would bring.

And the next Sunday they brought them! Jean and Billy and Donald and Janet and Thelma and all the others came with their gifts. When all the packages were put together there was enough food to keep a family from being hungry for a long time.

The boys and girls helped to pack the food. After Sunday school their teacher took it all to the home where the green-and-white basket had been empty. When she had put all the good things into it, the green-and-white basket was full.

The little children looked happy. They said, "Thank you." Their mother said, "Thank you." And the sick daddy said, "Thank you," too.

When the story was finished, the teacher turned to the blackboard and drew pictures of the foods mentioned in the story. Red chalk was used for the apples; purple chalk made very real-looking grapes; oranges, carrots, celery, and other foods were added until the colorful basket could hold no more.

"There is a family here in our town where the father is sick and the mother has no money with which to buy food," remarked one of the teachers.

"Are there little children who are hungry in that family?" questioned another teacher.

"Yes, there are three children. The oldest girl is eight, and little brother is five, and the baby is about two."

"Is their market-basket empty?" asked a little girl.

"They have very little to eat," replied the teacher. "They are often hungry."

The decision to help these other children came quite naturally. It was an unconscious and very happy dramatization of the story.

The following Sunday the children trudged in with their arms filled. Gordon was late, but when he finally arrived he displayed a bag of oranges, and said that he had reached the church without it, but had remembered and had returned home in order to bring his promised gift.

An empty basket was placed on the floor in the center of the circle. The children showed their gifts and placed them in the basket. Conversation was spontaneous.

When the happy hour of sharing was over, the children eyed the filled basket with utter satisfaction. They had profited by beholding the concrete object, by doing, and by thinking of someone else.

The basket went to a home where little children were hungry. Their faces brightened and a portion of the load was lifted from the hearts of their parents. But the most shining, joyful faces of all were those that had bent above the basket while it was being packed.

■

"NOT what you tell a child, but what he thinks as the result of your words; not what you do for him, but what he does for himself . . . determines his development."—*Weigle.*

■

THE teacher keeps trying to develop right attitudes among the pupils—attitudes of thoughtfulness of others, of trying to help, of sharing with members of the family, with playmates and even with those whom they may not know.

# As the Primary Children Worship

By MARY C. ODELL

FOR those of us who have taught or supervised over a period of years the seasonal material becomes monotonous. We must realize, however, that these themes are taught year by year to new groups of children. From time to time we may add fresh material to illustrate these same ideas, but some of it should be repeated frequently so as to become familiar to all. For instance, it seems impossible to plan November worship in our primary department without using Psalm 100, or the poem "Gentleman Gay," which is found in Keystone Course III, Lesson 8.

Let us remember that it is not enough to talk about Thanksgiving. We must lead our group to *give thanks*. So it will be well to devote some of our worship to developing an appreciation of God's good gifts to us. As a climax we may have a real thanksgiving.

Hand in hand with the giving of thanks goes the spirit of sharing. Out of a truly thankful heart comes the desire to share blessings with someone else. After enjoying the poem "Gentleman Gay" it is suggested that some of the group dramatize the poem in the worship service. One class might offer to do this, making it as simple or as elaborate as desired. A sharing project can well be introduced by this poem.[1]

### 1. Thank You for Little Things

QUIET MUSIC.

CONVERSATION. Tell the children of some lovely thing you saw on your way to church—autumn leaves, a flower in a window, a green vine. Invite them to share something they have enjoyed. Help them to understand that there are many little every-day things we enjoy, such as the way their mothers smile at them, the love which prompts their fathers to supply food and clothing, warm clothes and houses in winter, bright colors to enjoy, squirrels in the park.

SCRIPTURE. Psalm 100.

SONG. "Father, We Thank Thee for the Night."

OFFERING.

STORY. "The Elves and the Thankful Ones" in *The Story Shop* by M. C. O.

PRAYER. (Include in your prayer thanks for the gifts suggested by the children.)

SONG. "Sing Praises, Sing Praises to God," in *When the Little Child Wants to Sing.*

1 See *This Is How We Did It*, page 21.

### 2. The Way to Be Happy

QUIET MUSIC.

SCRIPTURE. Psalm 100.

PRAYER. (Thanking God for friends and helpers; for home and school; for church; for Jesus.)

OFFERING.

SONG. "The Summer Days Are Ended" in *Worship and Conduct Songs.*

POEM. "Gentleman Gay":

Said old Gentleman Gay, "On a Thanksgiving Day,
If you want to be happy, give something away."
So he gave a fat turkey to Shoemaker Price,
And the shoemaker said, "What a fine bird! How nice!
I'll give Widow Lee the fine chicken I bought."
Said the pleased Widow Lee, "See this chicken! Oh my!
I would like to make someone as happy as I.
I'll give Washwoman Biddy my big pumpkin pie."
And, "Oh, sure," Biddy said, "it's the queen of all pies;
Just to look at its yellow face gladdens my eyes.
Now it's my turn, I think, and a sweet ginger-cake
For the motherless Finnegan children I'll make."
Said the Finnegan children, Rose, Benny and Hugh,
"It smells sweet of spice, and we'll carry a slice
To little lame Jake, who has nothing that's nice."
"Oh, thank you and thank you," said little lame Jake,
"What a beautiful, beautiful, beautiful cake!
And such a big slice; I will save all the crumbs,
And give some to each little sparrow that comes."
And the sparrows, they twittered as if they would say,
Like old Gentleman Gay, "On a Thanksgiving Day,
If you want to be happy, give something away."

—*Author unknown.*

CONVERSATION. Talk about all the people made happy and thankful just because Gentleman Gay gave away a turkey. Ask if his suggestion for being happy is a good one. Suggest that each one might try to share something this week as Gentleman Gay did.

SONG. "Sing Praises, Sing Praises to God."

### 3. For Gifts to Share

QUIET MUSIC.

CALL TO WORSHIP. Psalm 92: 1-4.

SONG. "Father, We Thank Thee for the Night." (Suggest that we sing our prayer to God this morning. Sing with bowed heads.)

OFFERING.

SONG. "Summer Days Are Ended."

CONVERSATION. Talk about the poem enjoyed last week. Read it again. List possible ways in which we might share.

PLANNING A SHARING PROJECT. Discuss how the group may share some of the things for which they are thankful. If the church or church school is planning a Thanksgiving offering of some sort, the group may join in the enterprise. Otherwise it may be a plan made by the children, such as packing a Thanksgiving basket for some family in need; bringing toys or gifts to be sent to a mission for Christmas; or giving a gift to the church schoolroom in appreciation of the happy times spent there. This latter might be a receptacle for the offering, a picture to hang in the room, a book for the library corner, or curtains for the windows. Have your plans in order so that the gifts may be on hand next week.

PRAYER.

We thank Thee, God, for gifts to share,
Of food to eat and clothes to wear;
For happiness that we may bring—
Our thankful hearts Thy praises sing.
Amen.

—M. C. O.

SONG. "Thanksgiving Joy." *Worship and Conduct Songs.*

### 4. Let Us Give Thanks

QUIET MUSIC.

CALL TO WORSHIP. Psalm 117.

SONG. "Sing Praises, Sing Praises to God."

PRAYER.

OFFERING.

STORY. "Little Lame Squirrel's Thanksgiving" in *Stories Children Want* by Carolyn Sherwin Bailey.

THANKSGIVING ENTERPRISE. The children may arrange their gifts, or present them, standing while you offer a simple prayer of thanks for our many gifts which we are happy to share today.

SONG. "Summer Days Are Ended."

# "GENTLEMAN GAY"

## *A Dramatization of the Well-known Thanksgiving Poem*

SCENE: Anywhere in Anytown.

TIME: Thanksgiving Morning.

CHARACTERS: Gentlemen Gay, Mrs. Gay, Shoemaker Price, Widow Lee, Washwoman Biddy, The Finnegan Children—Rose, Benny and Hugh, Little Lame Jake.

### SCENE I

(*Mrs. Gay is standing by a table checking over the details for the dinner.*)

MRS. GAY. Now, let me see. There are the two turkeys. We really didn't need two this year. The vegetables are ready. Cranberry sauce, pickles and celery in the pantry. The mince pies are browned to a turn. And the plum pudding is the best I've ever made.

(*Enter Gentleman Gay.*)

GENTLEMAN GAY. M-m-m! It does smell good in here, Martha! My guess is that you have mince pies in the oven and plum puddings on to steam. Leave it to you to get the best Thanksgiving dinner in the town.

MRS. GAY (smiling). I like to get a good dinner on Thanksgiving Day. But I do wish there was someone besides your brother John and his wife to help us enjoy it.

GENTLEMAN GAY. You are right, Martha. We always have more than we need. Besides I have just been thinking that the best way to be happy on Thanksgiving Day is to give something away.

MRS. GAY. Now that's just the way I feel! Let's give away one of those turkeys. They are all cooked and ready for someone to eat.

GENTLEMAN GAY. Fine! I'll take it down to Price, the shoemaker. He told me yesterday that times were hard this year and they were only going to have a chicken. (*Mrs. Gay goes out and returns with a covered roaster. Gentleman Gay lifts the lid enough to smell the turkey.*) My! I feel happier already, Martha.

MRS. GAY. So do I. Hurry now, before that turkey cools off too much.

### SCENE II

(*Shoemaker Price is sitting on a low stool beside his work-bench, hammering on the sole of a shoe.*)

(*Enter Gentleman Gay.*)

GENTLEMAN GAY. Good morning, Mr. Price! You shouldn't be mending shoes on Thanksgiving Day! You ought to be in the kitchen smelling and tasting your dinner.

SHOEMAKER PRICE. (Shakes his head *sadly as he goes on working.*)

GENTLEMAN GAY. Here, take this roaster, will you? There's a turkey all cooked and ready. Martha and I had plenty to spare, and we decided that, on Thanksgiving Day if you want to be happy give something away!

SHOEMAKER PRICE (*looking in the roaster*). What a fine bird! How nice! I'll give Widow Lee the fine chicken I bought!

### SCENE III

(*Widow Lee is sitting in a rocking-chair with her knitting. She hears someone knocking at the door. Goes to answer it.*)

WIDOW LEE (*looking all around*). Dear me, I thought I heard someone knocking. There is no one here. But what is this! (*Picks up package and brings it to her table. Peeps in to see what it contains.*) A chicken! Oh my! Now I can have some Thanksgiving dinner for Tom when he comes in from selling his papers. I'd like to make someone happy as this makes me. I'll give Biddy the laundress my big pumpkin pie. (*Another knock is heard. Widow Lee goes to the door again.*) Why, good morning, Biddy. Come right in. It is too bad to have to bring the washing on Thanksgiving Day. Here, put your basket down. *Washwoman Biddy enters, places basket of clean laundry on floor. Stands with hands on hips.*) See here, Biddy, I have something for your dinner. I just made it this morning. I hope it is as good as it looks and smells. (*She hands Biddy a pie.*)

WASHWOMAN BIDDY (*looking at the pie*). Sure, and it's the queen of all pies; just to look at its yellow face gladdens my eyes. Now it's my turn. I'll make a sweet ginger-cake for the Finnegan children. With no mother to care for them, I'm thinking they won't be having much of a Thanksgiving dinner this year.

### SCENE IV

(*The Finnegan children, poorly dressed, are standing at a table. Rose is unwrapping the ginger-cake.*)

ROSE. Look boys, what Biddy brought us for our Thanksgiving dinner. Doesn't it look delicious?

BENNY (*sniffing at it*). It smells sweet of spice, doesn't it?

HUGH. Let's carry a slice to little lame Jake. He never has anything nice like this.

ROSE. That is a good idea. I'll cut a good big slice and you boys can take it this minute.

BENNY. I think ours will taste even better now, don't you?

### SCENE V

(*Little lame Jake is seated on his chair, crutches at his side. The two boys have just come in with the cake.*)

JAKE. Oh, I thank you and thank you! What a beautiful, beautiful, beautiful cake! And such a big slice! I'll save all the crumbs for the sparrows.

HUGH. We are glad you like it. It made us happy to share it with you.

### EPILOGUE

(*All the characters stand in a semi-circle with Gentleman Gay in the center.*)

GENTLEMAN GAY (*smiling*). So you see how my turkey has gone on its way.

ALL. If you want to be happy—give something away!

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## *NOVEMBER IN THE NURSERY DEPARTMENT*

(*Concluded from page 23*)

an attitude of thankfulness for the many "good things" we enjoy. The story "Our Thanksgiving Dinner"[4] can be used.

Songs for use during this month are: "The Squirrel," "Gay Leaves," "Snowflakes," from *Songs for the Little Child* by Baker; "Snowflakes," "What Use Are You?" "Falling Leaves" from *Singing Time* by Coleman; "Snow," "Autumn Leaves" from *When a Little Child Wants to Sing.*

[1] The Judson Press.
[2] *Guiding Nursery Children in Home and Church,* McCallum.
[3] *Nursery Class Teaching,* Lloyd.
[4] *Three Years Old,* Danielson and Moore.

# Guiding Juniors in Worship

By MARGARET S. WARD

## *NOVEMBER: "We Thank Thee, O God"*

### The Purpose of the Month's Worship

Every junior needs to be guided to a richer, fuller meaning of the Thanksgiving season. He should see something more than a big turkey dinner or a victorious football game. Through these worship experiences we would try to help juniors to be filled with a spirit of genuine gratitude for all God's blessings and to feel a growing responsibility to do their part in seeing that every other member of God's family has his rightful share.

### The Worship Center

At the worship center hang a picture suggesting thankfulness, such as, Millet's "The Angelus," "Saying Grace," [1] by Brisley, or Boughton's "Pilgrims Going to Church." Use tall orange candles at the ends of the table. Arrange a few autumn leaves or sprays of bittersweet on the table or around the picture, or place in the center a bowl of low fall flowers or fruit.

### SUGGESTIONS FOR WORSHIP

### FIRST SUNDAY

### "For Harvest Gifts"

PREPARATION FOR WORSHIP. Discuss God as the source of all the gifts at harvest-time: plentiful fruits, vegetables and grain, the beauty of autumn foliage. Find pictures in magazines to illustrate a poster or scrap-book on the worship theme. Think how we should feel toward God for his blessings of food and beauty.

QUIET THANKFUL MUSIC. "Now Thank We All Our God," *Hymns for Creative Living.*

CALL TO WORSHIP.

*Leader:*

O give thanks unto the Lord; . . .
Talk ye of all his marvellous works. (Psalm 105: 1, 2.)

*Group:*

Thou crownest the year with thy goodness; . . .
The valleys . . . are covered over with grain. (Ps. 65: 11, 13.)

*Musical Response:* "Enter Into His Gates with Thanksgiving." [2]

HYMN OF THANKFUL PRAISE. "We Plough the Fields and Scatter" or "My God, I Thank Thee."

STORY SCRIPTURE. Leviticus 23: 10-22, 33-44. The story of the old Hebrew thanksgiving festivals briefly explained by the superintendent or a junior teacher. See also "A Harvest Feast" and "The Most Joyous Feast" in *The Little Boy of Nazareth,* by Bonser.

PRAYER thanking God for these people of the long ago who showed the true spirit of gratitude and thanksgiving for God's harvest gifts.

PRAYER RESPONSE. "Come, Ye Thankful People, Come."

OFFERING SERVICE.

OFFERING HYMN. "All Things Are Thine."

### SECOND SUNDAY

### "For Freedom and Peace"

PREPARATION FOR WORSHIP. Discuss the meaning of Armistice Day. Speak of any countries now at war. Mention how many people all over the world pray there will be no more war. Remind the juniors that the first Pilgrims came to America because they desired freedom to worship God. Are there any countries today who deny this freedom to some? Peace and freedom are blessings God would give to every one of his children.

QUIET MUSIC. "In Christ There Is No Fast Nor West."

CALL TO WORSHIP.

*Leader:* (Same as for First Sunday.)

*Harold M. Lambert*

*Group:*

He maketh wars to cease unto the end of the earth.
He maketh peace in thy borders. (Psalms 46: 9a; 147: 14a.)

*All:*

God reigneth over the nations.
Great is the Lord, and greatly to be praised. (Ps. 47: 8; 48: 1.)

HYMN. "For Peace and for Plenty."

THE STORY OF THE FIRST THANKSGIVING IN AMERICA. (By a junior.)

HYMN. "The Landing of the Pilgrims." Felicia Hemans.

PRAYER thanking God for his gifts of peace and freedom and asking his help in making them strong to do their part to preserve them throughout the world.

SCRIPTURE. A favorite psalm of praise.

OFFERING.

HYMN. "God of the Nations, Near and Far."

### THIRD SUNDAY

### "For Our Christian Church"

PREPARATION FOR WORSHIP. Find out as much as possible about their own church through picture study, an appreciative tour of the building, listening to the report of a committee of juniors sent to interview the pastor or an older member of the church about interesting facts in its history.

WORSHIPFUL MUSIC. "Träumerei," Schumann.

CALL TO WORSHIP.

*Leader:* (Same as for First Sunday).

*Group:* Lord, I love the habitation of thy house. (Psalm 26: 8.)

*All:*

We will go into his tabernacles;
We will worship. (Psalm 132: 7.)

HYMN. "Worship the Lord in the Beauty of Holiness."

SCRIPTURE. Psalm 122, read or recited in unison.

PRAYER thanking God for the Christians of the past who helped to build their own church and for freedom to worship God.

HYMN. "For the Beauty of the Earth" (verse four), or "One Holy Church of God Appears."

OFFERING AND PRAYER.

HYMN. "Jesus with Thy Church Abide."

### FOURTH SUNDAY

### "For the Joy of Sharing"

PREPARATION FOR WORSHIP. If Thanksgiving Sunday is observed in their own department, let the juniors plan and conduct the worship service themselves. If they join with the whole school, help them to become acquainted with the plan of the service and the worship materials to be used. Whatever Thanksgiving project is chosen, avoid developing a patronizing attitude; strive for real joy in working with God by sharing with others.

CALL TO WORSHIP.

*Leader:*

Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms. (Ps. 95: 2.)

*Group:* Thanksgiving . . . be unto our God forever. (Rev. 7: 12.)

HYMN. "Now Thank We All Our God."

A THANKSGIVING LITANY, PSALM, or POEM written by the juniors.

THE STORY OF THEIR THANKSGIVING PROJECT.

HYMN. "Sharing."

THE THANKSGIVING OFFERING.

PRAYER dedicating their gifts and thanking God for the joy of sharing his blessings.

HYMN. "When Thy Heart with Joy O'erflowing," *Hymns for Creative Living.*

[1] Secure this beautiful English color print from The American Baptist Publication Society book-store, 10 cents for 4 x 7 inch size; 25 cents for 11 x 18 inch.

[2] Unless otherwise indicated, all hymns and instrumental music are taken from *Junior Hymns and Songs*, by Shields, Judson Edition.

# Juniors and Their Bibles

By JEMIMA JORDON

## *PART 2*

### Books of Poetry (5)

1. *Job* is the story, in poetry, of a man who had much trouble, but who loved and trusted God through it all. Job 5: 8, 9; 9: 4; 13: 16; 28: 28.

2. *Psalms* means a book of praises in song. A collection of hymns that were used by the Hebrew people in worship. Many of them were written by David. Scripture: Psalms 1: 1; 18: 2; 23: 1; 55: 16; 100: 4; 119: 11, 105; 143: 10; 145: 18.

3. *Proverbs,* "wise sayings." A poetry book of wisdom and good advice thought to have been at least partly written by King Solomon. Scripture: Prov. 1: 7; 3: 6, 29; 18: 9; 20: 1; 22: 1; 23: 26; 27: 4.

4. *Ecclesiastes,* from a word meaning an orator or a preacher. These are thought to be more of Solomon's wise teachings. Scripture: Eccl. 7: 9; 12: 1.

5. *Song of Solomon,* called the "Song of Songs." This book of very fine poetry was always read during the Passover week by the Jewish people. It is a picture in words of the love that Christ has for his church.

### Books of the Major Prophets (5)

(These books bear the names of the leaders whose prophecies and stories they record.)

1. *Isaiah.* Isaiah begged the people to trust God and prophesied the evil that would befall them if they did not. He also told of the birth of Christ and of his suffering on the cross for us. Scripture: Isa. 2: 4; 9: 6; 43: 11; 53: 5, 6; 55: 6.

2. *Jeremiah.* Jeremiah tried to lead the people to live close to God. His prophecy was very sad, telling the people of the destruction they were bringing on themselves by turning from the true God. Jer. 30: 22; 51: 15.

3. *Lamentations of Jeremiah.* Mournful speeches. Jeremiah tells of the suffering and sorrow of his people during and after the destruction of Jerusalem, resulting from their own sin. Scripture: Lam. 3: 25, 33.

4. *Ezekiel.* This is a book of prophecy in picture language. A vision. Scripture: Ezek. 18: 21.

5. *Daniel.* This is the delightful story of a young Hebrew boy, Daniel, and his three friends. It tells how they remained true to the things they knew to be right, while captives in a strange land; how God took care of them. Daniel tells here of visions which he has of better times ahead for his people. Scripture: Dan. 1: 8; 2: 23; 3: 17, 18; 6: 10; 12: 3.

### Books of the Minor Prophets (12)

1. *Hosea.* Hosea was a prophet of love. He reasoned with the people about their wrong-doing and told them of God's love. Hosea 2: 23; 14: 4, 9.

2. *Joel.* Joel sternly preached of the judgment of God. Scripture: Joel 2: 13, 21.

3. *Amos.* Amos was a shepherd prophet as David was a shepherd king. His message to his people was, that if people who had never known God had sinned by not keeping his commandments, how much more they, who knew God, had sined. Amos 3: 3; 5: 4, 14.

4. *Obadiah.* Obadiah preaches to the people of Edom, who were descendants of Esau, scolding them for their unbrotherliness. Scripture: Obad. 15.

5. *Jonah.* This is the story of Jonah's disobedience to God when told to go preach to a country which was an enemy of his country. God teaches Jonah a lesson on brotherly love. Scripture: Jonah 2: 9; 4: 4.

6. *Micah.* This prophet's message is that God does justice and loves mercy and wants his people to do likewise. Scripture: Micah 4: 2; 5: 13.

7. *Nahum.* Nahum tried to get the people to be loyal to God and faithful in worship. Scripture: Nahum 1: 3, 7.

8. *Habakkuk.* This prophet cries out against the violent ways of the people. Scripture: Hab. 2: 20; 3: 18.

9. *Zephaniah* preaches of the judgment of God. He calls to the people to repent and turn to God from idols. Scripture: Zeph. 3: 17.

10. *Haggai.* This prophet reproaches the people for building fine houses for themselves and leaving God's house in ruins. Scripture: Hag. 1: 7-9.

11. *Zechariah,* a book of visions. This prophecy pleads with the people to return to God that he may take care of them. Scripture: Zech. 10: 1; 14: 9.

12. *Malachi.* This prophet reminds the people of God's goodness and calls upon them to repent and serve him. Scripture: Mal. 3: 10.

## *HAPPY BIRTHDAYS*

(*Concluded from page 20*)

Cut the pears, apples, peaches and bananas from yellow construction paper. Draw the lines on the bananas with brown crayon. Paint or crayon pink cheeks on the peach and pear. Stripe the apple generously with red. The plum, when cut from purple paper and highlighted by crayoning it with red, following the rounded outline for about one-half inch on one side only, looks quite natural. One bunch of grapes may be cut from pale green paper and highlighted, like the plum, with white crayon. The dark grapes are from deep blue paper touched up with lighter blue crayon. A soft grade of pastel crayon should be used for any shading suggested on this series of posters. Fruit may be duplicated if more primary birthdays demand it, or if less are needed, only the top ones may have attached cards.

The letters in the word "November" are cut from the same orange paper as the bowl. Do not forget that the Scripture verse should be typed on the birthday cards. The general theme and the edge decoration should be traced with India ink.

# Near the Top of the World[1]

By GRACE W. McGAVRAN

*(Concluded from October Issue)*

## Session V. November 12

### A TRIP TO A NORTHERN MISSION STATION

Through this study the boys and girls will see a mission station in the far north as it was some years ago; follow the transition through which its hospital is given over to government authorities (this happens quite often with schools and hospitals, after public opinion has become sufficiently enlightened, or the government has been interested enough to undertake it); and see how the missionary and his helpers reach out for hundreds of miles in their service.

#### Preparing for the Session

The station chosen is the Presbyterian mission at Barrow in the far north. The only Baptist work in Alaska is at Kodiak. Locate Barrow on the map. Look closely at the picture of the mission as given in *Juniors* for November 5. Plan to make a miniature of this for the map during the work period. Locate on the map Haines, where the Presbyterian home for boys and girls, Haines House, is situated.

Read all the suggestions as given in *Juniors* for November 5, and go over plans with the junior leader. Note that the worship service is to be worked out by the junior in charge. He may need some guidance in this.

The making of the gifts for Kodiak should be completed at this session if possible. Decide how much time must be given to work on them during the session to complete them.

If the group would like to have some guests for the last session, to whom they may show the work on the map and the gifts, consider whom you will suggest that they invite. Perhaps some of the mothers and fathers would like to come. Do not plan a review for them, but let them see an ordinary meeting such as you will find suggested for the sixth session.

#### Session Outline

SONG. "We've a Story to Tell."
TOPIC INTRODUCED. By junior leader.
RADIO TALK. "My Trip to Barrow."
BOOK REPORT. "North to the Orient."
WORSHIP PERIOD. As planned by junior leader.
WORK PERIOD.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

## Session VI. November 19

### WORKING TOGETHER IN THE CHURCH

Through this session the children will be helped to realize to a greater degree than they have before that the churches of mission lands are a working factor in the world church. They should come to feel a greater sense of their own responsibility for the missionary work of the church.

#### Preparing for the Session

Look over the suggestions for procedure given here and in *Juniors* for November 12 and be ready to help the junior leader to plan the program. Note that it suggested that you conduct the recall of what has been learned.

The gifts should have been finished at the last meeting. Gather together for this session a carton or cartons suitable for sending, and any packing material or wrapping-paper and labels needed. Remember that parcel-post packages have a size limit. It would be wise to compare parcel post and American express rates. The latter are often much cheaper for distances than the former if the package is bulky. Consult your postmaster.

What are you going to do with the map when it is finished? It should be finished at this session. Would the pastor like to have it displayed in the church lobby? Would the superintendent of the junior department in the church school like to make use of it, or is there another group of children who are studying Alaska, but who have not time to make maps, to whom you would like to give it? Have some suggestions ready to present to the group.

#### Session Outline

##### Recalling What We Have Learned

*Adult Leader.* We come today to the closing session of our study on Alaska. Our guest will be interested in hearing some of the facts we have discovered. Let us tell her something about Alaska.

*Conversation.* In which the children recall some of their discoveries.

*Adult Leader.* We found out that the church has homes for children who are in need of them. What do you think is the most interesting thing about the homes or the children there?

*Conversation.* Recalling a few facts about children's homes and schooling.

*Adult Leader.* Our missionaries in the homes, and others who do other kinds of work in the southwest part of Alaska have weather much like we have except that the winters are longer. What would you like to say about that mission station 'way up in the Arctic circle, at Barrow?

*Conversation.* Giving some account of the work there.

*Adult Leader.* There are many ways in which we may share in the work of our church in Alaska. We may help pay for expenses in the homes, or for salaries or expenses for workers. In addition to that we may send gifts which can be used by our missionaries. We have been making some gifts and as we worship together today, we want to ask God's blessing on the gifts we are going to send.

(The junior leader takes charge at this point.)

HYMN. "For the Beauty of the Earth."
SCRIPTURE. Matthew 28: 18-20.
THE LORD'S PRAYER.
HYMN. "Children of One Father."
STORIES:
1. "Helping Old Grandmother."
2. "Sharing with Those in Need."

PRAYER.
DEDICATION OF GIFTS.
CLOSING HYMN.

# Workers for Peace[1]

By MARY GRACE MARTIN

In view of world happenings today it would seem that few people have ever heard of the teachings of a great leader called Jesus. Several thousand years ago he tried to teach people that peace and happiness come through love and good-will. Nations still ignore these suggestions, claiming that peace comes only through great armies and masses of munitions. Until national leaders of the world are convinced that the way of love really brings peace and prosperity, we shall continue to have national suspicion, jealousy, world confusion and war.

Is this a hopeless situation? Should Christians do anything about it? Or should we merely accept the world as it is and feel sorry about it? Some of us feel that Christians can and should do something about it, that God has asked Christian people to help him make the world a good place in which to live. One of the ways in which we can help

him is to share and practise the teaching of peace and good-will with those about us. Not the least important groups with which to share this teaching are the children, for some day they will become the community and national leaders who will determine the way for national peace or destruction.

One of the best ways to inspire juniors with ideals of peace is to acquaint them with other workers who have cherished these ideals. This we shall attempt to do in the next six weeks, hoping that it will lead to a greater appreciation of Jesus who is the source of our peace ideals.

## Desired Outcomes for the Unit

1. Some knowledge of the ways in which people have worked and are working for peace today.

2. Some understanding of the Christian's responsibility in carrying out Jesus' teaching of good-will in the world today.

3. Some understanding of the ways in which a junior may work for peace.

4. A growing desire to be among those working for peace today.

5. A growing sense of gratitude to God for the coming of Jesus and the good-will which his life and teachings have made real to us.

## Materials that Will Enrich the Study

*Hymns.*

Most good hymnals have sections of hymns on peace and world brotherhood. Examine several and make a reference list of the ones available. Try to introduce several new hymns during the unit. Help your junior leaders to select appropriate hymns where specific ones have not been suggested.

*Scripture.*

1. Old Testament: Jeremiah 38: 6-13; Isaiah 2: 25; 19: 19-24; 26: 12; Psalm 122; Micah 4: 1-5.
2. New Testament: Matthew 5: 9, 39, 42, 44; 6: 12; 10: 16; 18: 15, 17, 21, 22; 22: 39; 25: 40; 26: 50-52; Luke 9: 51-57; 10: 27; John 13: 34, 35; Romans 12: 17, 18, 20, 21; 13: 10; 14: 19; Philippians 4: 8. Look in your concordance under "Love," "Peace," "Good Will" for additional references.

*Sources of Poems and Verses on Peace and Brotherhood.*

Peace Hymns.

Study units, such as *Learning About War and Peace,* McPherson.

Children's Story Papers. These contain many poems of friendship with other nations.

Peace Poems, mimeographed set, N. C. P. W., 10 cents (paper).

*One Hundred and One Poems of Peace,* Clark and Garrison. $1.25.

*Cease Firing,* Russell. 50 cents (paper).

*Other Helpful Materials Suggesting Peace Stories, Facts and Teaching Procedures.*

*Educating for Peace,* Lobingier.

*Learning About War and Peace,* McPherson.

*Neighbors at Peace,* Taylor.

*Makers of Peace,* Armstrong.

*Adventuring in Peace and Good-Will,* Brooks.

*Peace Crusaders,* Griscom.

*Children's Story Garden,* Broomell.

*Children's Story Caravan,* Broomell.

*Heroes of Peace,* Wallace.

*Heroes of Peace,* Gould.

*Victories of Peace,* Gill and Pullen.

*Ship East—Ship West,* Lobingier.

*Peacetime Heroes and Heroines,* Eldridge.

"Peace Action." A monthly, National Council for Prevention of War.

*Heroes in Friendship,* Matthews.

## Peace Organizations

Write to the following organizations for posters, pictures, maps and additional materials and guidance for the study of peace:

National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.

World Peaceways, Inc., 103 Park Avenue, New York City.

Committee on World Friendship Among Children, 287 Fourth Avenue, New York City.

Fellowship of Reconciliation, 383 Bible House, Astor Place, New York City.

American Friends' Service Committee, 20 S. 12th Street, Philadelphia, Pa.

Federation of Churches, 7 W. 22nd Street, New York City. (Provides a bibliography of stories and materials—Let Us Teach Peace.)

Junior Red Cross, Washington, D. C.

National Child Welfare Association, 70 Fifth Avenue, New York City.

Friendship Press, 150 Fifth Avenue, New York City.

## Suggested Activities

Not all of the following activities should be undertaken since some may not appeal to your group. Let the children suggest their own activities or select those that interest them.

1. Making a Peace Book. This is a splendid project to combine the work of other activities into one fine product. Individuals may make their own peace books, but more interest will probably be felt if the book is the result of combined efforts. Many of the activities described below may be recorded.

2. Writing stories about people who have worked for peace. Those choosing this activity will write short sketches about the people we shall hear about in this study, or they might mount attractively the stories cut from *Juniors* if time does not permit original work. Wherever possible, pictures of the people should be added. Additional persons discovered by the group should be included. The names of the Nobel Prize winners can be found in an encyclopedia.

3. Finding Scripture passages on "What the Old Testament Taught About Peace." Let the group prepare special pages for the book giving the Bible verses.

4. Recording passages telling "What the New Testament Teaches Concerning Peace." Some of the verses may be illustrated by drawings. The teachings of Jesus might be grouped together as a special part of this section.

5. Learning about peace hymns and their authors. Provide a number of different hymn-books. Let the group select those that may be called peace hymns.

6. Writing a new peace hymn. Let the juniors attempt to create their own peace hymn. If "Onward, Christian Soldiers" has been a favorite song, discuss it in relation to peace ideals and let the group try to make peace words to go with the familiar music. A song with less martial music would be even more appropriate to use as the framework. They might also try to create another stanza to the closing song, tune "America," given in the session plans.

7. Making greeting cards and gifts for children of other lands and races. Samples might be included in the peace book with a report of what was done.

8. Making folders to give to adults on "Arguments for War" and "Arguments for Peace." The war folder is blank on the inside. The peace folder should contain a few reasons written by the junior. The folders may be given in pairs to adults. Juniors will enjoy giving away the blank arguments for war.

9. Making a peace poster or mural for the room. This involves the use of paints or crayolas and appeals to those of artistic talent.

10. Planning for the closing session. A special committee should be appointed after several sessions and may interest those who have already completed some activity. Its purpose will be to plan for the closing session of this unit. It may involve inviting parents, making programs, securing special properties such as candles, as well as planning the program itself. It should also involve planning an original prayer or litany to be used with the service.

11. Friendly correspondence with people in other lands. See BAPTIST LEADER, September, 1939, page 28.

### Session I. November 26

## A LONG-AGO WORKER FOR PEACE

It is the purpose of this session to help juniors to see that there has always been need for people to hold up the ideal of peace, and that even in the warfaring days of the Old Testament there were a few men who were fearless enough to condemn the war system.

### Planning with the Adult Leader

The following suggestion may help to create the atmosphere for this study.

1. Prepare a browsing-table. This may be something new for the group. Several books of permanent value such as *Peace Crusaders* might now be purchased for your church school library. Other books may be loaned by individuals, and do not forget to call upon your librarian during these weeks.

2. Prepare a picture corner or table. Select pictures of people associated with worthy peacetime achievements, of children at work or play in other lands, of refugees, of buildings before and after destruction due to war (as Rheims Cathedral), and pictures of international interest.

Since some of the best pictures are small, they should be mounted for easy handling. If a sentence or two directing thought to the idea of peace is placed below the picture, the pictures may become very valuable resource-cards.

3. Plan a current-events corner. A bulletin-board is good for this. At the top place a general caption as "Building for Peace or War." Below place news clippings pertaining to national situations. Let the children decide whether the clippings belong on the peace or war side of the board.

4. Have a Bible table. This is a work table supplied with Bibles, paper and pencils. It will become the activity center for those who will search for what the Bible tells concerning peace.

### Session Outline

Free Period.

Music to Call the Group Together.

Introduction of Topic by Junior Leader.

Music and Meditation.

Discussion Guided by Adult Leader.

Explain on a large map the position of Judah in relation to Babylon, Egypt and other nations. Discuss the wars in which the children of Israel were involved and some of the leaders. They thought they were pleasing God by these wars and the suffering they endured, and it was not until Christ came that people learned that the selfishness at the heart of wars is wrong, and that peace comes not from fighting but by the ways of love and good-will.

Hymn. "In Christ There Is No East or West."

Story. A Long-Ago Worker for Peace.

Discussion Continued if Desired.

Other Voices of Peace from Old Testament Days. Micah 4: 1-5; Isaiah 2: 2-5; 26: 12; Psalm 122.

Hymn. "God of the Nations, Near and Far."

Prayer.

Response.

Offering.

Plans for Future Activities. What can we do to help build peace? Take time to list all the suggestions the children may have. They may suggest some of the activities listed and others just as good. Guide the suggestions to include concrete activities that can be carried out during these few weeks. Each child should select an activity and work at it until completed. Children may work in groups. There may not be time to carry out any of the activities today since time will be required to plan fully for them. Help each child to have something definite in mind so that he may be ready to begin on something next week.

Closing Song. "Song of Peace."

### Session II. December 3

## AMBASSADORS OF GOOD-WILL

This week we mean to acquaint the boys and girls with some people of more recent times who have contributed to international good-will by what they have said and done.

### Planning with the Adult Leader

The success of a session depends on the active participation of the group. Try to see, therefore, that every boy and girl uses the free period that is provided to stimulate his thinking about peace.

Call attention informally to new clippings and pictures brought today.

Study the material in *Juniors* for November 26, as well as that given here.

### Session Outline

Free Period.

Music Calling Group Together.

Report Period and Discussion. This may need a little guidance from you. The children may bring some reports that reveal both desirable and undesirable attitudes from the groups. Do not try to settle matters here, but rather use this period to stimulate thinking about the relation of peace to current events. Refer debatable questions for further study and bring them up later in your discussion periods. Do not let this period consume too much time lest the other parts of the session be cut short.

Introduction to Topic. Junior leader.

Reports Assigned to Juniors.

1. A Chemist Who Worked for Peace—Alfred Nobel.
2. A Teacher Who Worked for Peace—Jane Addams.
3. A Publisher Who Worked for Peace—Edward Bok.
4. A Churchman Who Cultivated Peace and Good-will.

Discussion.

Why do you think Alfred Nobel created a peace prize when he had made his money making explosives? Is it right to make any kind of explosives? What is the relation of advance in science to war? How can science be encouraged without encouraging wars?

How does a social worker in a large city help to work for peace? Think of the many races and nations that have gathered at Hull House to enjoy good times and fellowship. How should we treat people of other races and nations if we really wish for world peace?

Has any of the group ever seen the Bok tower in Florida? If so, have him describe it. If not, study a picture of it from a post-card or larger picture. Imagine the quietness and peace there. Imagine if all the world could be as peaceful. If you were submitting plans for peace for the Bok award, what might you suggest?

How do missionaries in far-away lands work for peace? Tell how some missionaries in China have refused the escort of gunboats to protect them from bandits. Think of the difficult tasks of workers in China today to show friendliness to two warring nations. What about giving food and medical assistance to Japanese as well as to Chinese? How can we best help to show Christian attitudes to China and Japan today? What about support for neutral relief?

Music Meditation.

Poem.

Scripture Verses Relating to Peace.

Hymn.

Prayer.

Prayer Response.

Offering.

Activities. Carry out as planned last week.

Announcements.

Closing Song.

(*To be concluded in the December issue*)

AT many state and independently endowed universities Baptists have placed University Pastors whose duty is to seek to win students to the Christian life, interest them in the church and its program, and train them to be leaders in the kingdom of God. Where such leadership is provided large numbers of students acquire habits of church attendance. They come to know the vitality of Christ's message. The records show the great success of this form of missionary activity. The pity is that in so many institutions a student may live for four years and in all these critical years there has been no one with evangelistic zeal and understanding of youth and the gospel who has sought to make him wise unto salvation.—*A Book of Remembrance.*

### OUR UNIVERSITY PASTORS

Rev. J. Harold Gamble, Iowa State College
Rev. Charles W. Thomas, University of Kansas
Rev. Chester H. Loucks, University of Washington
Rev. J. D. W. Fetter, Cornell University
Rev. Howard R. Chapman, University of Michigan
Rev. Fred B. Igler, University of Pennsylvania
Rev. N. C. Fetter, Jr., Boston University
Rev. H. L. Batts, Michigan Teachers' College
Rev. Bradford Abernethy, University of Missouri and Stephens College
Rev. W. Irwin Williams, California Agricultural College
Rev. John B. Alexander, Keuka College (New York)
Rev. Walter Armantage, University of California
Rev. A. A. Holtz, Kansas Agricultural College
Rev. William H. Genne, Michigan State College
Rev. Robert Giffen, University of Chicago
Rev. W. Douglas Rae, Indiana University
Rev. E. H. Midkiff, Rio Grande, Ohio
Elizabeth Ring, University of Maine
Rev. Joseph Baird Gleason, Purdue University
Mrs. Paul L. Offenhiser, Leland Stanford University
Mrs. Sharon Finch, Colby College
Rev. Paul E. Alden, University of Illinois
Rev. J. Paul Williams, Massachusetts Agricultural College
Rev. E. E. Dierks, University of Iowa
Rev. George L. Collins, University of Wisconsin
Emma Sater, Michigan State College
Rev. Harvey Baty, University of Montana
Rev. R. A. Selby, Pennsylvania State College
Rev. George Fetter, University of Minnesota
Rev. Howard Rees, Washington, D. C.
Mrs. Earl Studt, Michigan State Normal College
Rev. Eric G. Haden, Yale University

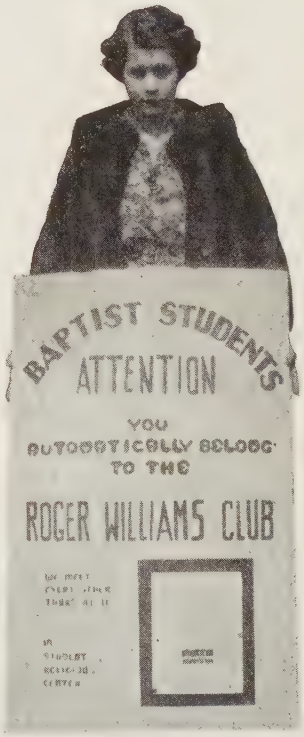
# To *Conserve*, to *Develop*, and to *Enlist*

## THE CHRISTIAN INTEREST OF STUDENTS

### What the ROGER WILLIAMS CLUBS are doing for Baptist students

By GALE SEAMAN

*Pastor, University of California, Los Angeles*




UNTIL he threw his career away, everything in his birth, up-bringing and education had fitted him to be a fashionable minister in London, perhaps with a cellar full of good wine, and friends at the Court of King Charles." So said Allan Seagar, in writing of Roger Williams, in *They Worked for a Better World.*

"Threw his career away!" That's an arresting statement about a young Cambridge graduate who broke with the established order, braved the sea and the wilderness, founded a city and a commonwealth and consistently proved himself a Nonconformist in religion. As is well known, our first Baptist church on American soil had its beginning under the positive inspiration of Roger Williams' personality, free spirit and political-religious principles.

Baptist student clubs across the nation proudly bear the name of a man who successfully administered a civil-democratic state with complete freedom of religion; a man who was such a noble Christian that he could endure his expulsion from the Massachusetts Colony and yet repeatedly save that Colony from slaughter by the Indians who were his friends.

Professor Shedd, of Yale, in his most informing book, *The Church Follows Its Students,* claims that the Christian homes and the Christian churches are asking these questions about their young college people:

"Will they preserve the continuity of their religious life in the new situation?"

"Will religion be a source of power and guidance for them in their college years?"

"Will they leave college with a deeper and more vital religious faith?"

"Will they, after graduation, be found among the leaders in our churches?"

These and other profoundly important questions challenge the various Roger Williams Clubs. The members desire to answer them for both the church and the state. One club states its purpose as—"to conserve, to develop,

and to enlist the Christian interest of students." Another desires "to encourage positive personal Christian living and to counsel and enlist students for the challenging tasks of the emerging Christian society."

The five Southern California Roger Williams Clubs (three in Los Angeles, and two near by), are essentially Christian fellowship groups composed of students and their special friends who indicate a Baptist preference. Happy times of a creative sort are enjoyed by scores of college youth each week. More important, they are informal groups meeting with outstanding Christian personalities from the campus, the community, and the wider world. These groups use a serious forum-type of discussion of vital matters relating to personal Christian living and practical human service. The clubs meet each week, usually at luncheon or dinner, where the experience of "eating together" assures a more continuous and better average attendance. In three Los Angeles colleges where 720 students gave Baptist preference, the clubs had an average weekly attendance of ninety-three and ninety-eight in the last two semesters. Of course, a large percentage of the students work in the afternoons and the evenings, and a distressingly large percentage have no interest in such an organization.

A few of the contagious personalities who shared big ideas and indulged in more or less extended discussions in the last year or so with the club groups are: Edgar J. Goodspeed, George Irving, Arthur Rugh, "Dad" Elliott, Ola Sircar, Jesse Wilson, Joseph Robbins, John Bennet, Ye Hsaio, Sadiq Ali, Earl Cressy, Frank W. Padelford and a long list of local ministers and professors. Four professors spoke in a series on "What the Christian Religion Means to Me." General discussions ranged over the following topics:

Who Is a Christian?
The Use of Our Bible.
World Peace Questions.
The Choice of a Life-Work.
Courtship and Marriage Questions.
Youth and the Madras Conference.
Next Steps in Good Government in Los Angeles.
Education and Legislation Against the Liquor Evil.
Where Do We Get Our Standards of Right and Wrong?
Compelling Contemporary Personalities—a series on Muriel Lester, Mahatma Gandhi, Martin Niemoeller, Cordell Hull, Toyohiko Kagawa, Bishop McConnell.

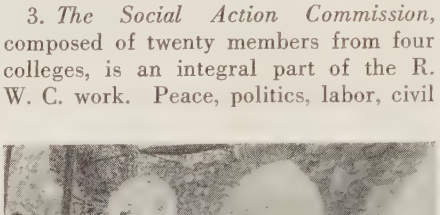
Each campus club has its own elected leaders and cabinet-council and an intercollegiate chairman guides the relations between schools. The Los Angeles Roger Williams Clubs receive the joint financial support of The Los Angeles Baptist City Mission Society, The Southern California Baptist Convention, and the Board of Education of the Northern Baptist Convention.

## Picture of the Club Work in Los Angeles

1. *Two "Bible Discovery" groups* met regularly through the year. They discussed the Epistles of St. Paul and the great personalities of the Bible.

2. *Several Sunday evening "deputation" groups* have led a B. Y. P. U. and church services.

3. *The Social Action Commission,* composed of twenty members from four colleges, is an integral part of the R. W. C. work. Peace, politics, labor, civil



18 LEADERS FROM 3 COLLEGES PARTICIPATE IN A PROGRAM-PLANNING CONFERENCE

rights, and consumer cooperatives occupied the attention of this commission in the field of research and action. Scores of students spend an evening once a month with an "authority" in one of these fields; group visits to jails, good-will industries and labor councils give the club-members a social awareness and "concern." Of special interest were the group visits to migrant workers' camps in the San Joaquin Valley, 150 miles north of Los Angeles; and the evening dinner-forum in a Negro hotel with a truly great Negro personality as leader. Of extra significance was the six-hour labor-seminar with Teamsters Union and Longshoremen's Union Executives and a fish cannery employer at the Los Angeles harbor.

4. *The Club Religious Book Loan Library,* of approximately two hundred volumes, is used extensively—over thirty books have been out at one time. In the last two years the clubs have presented as gifts to students and faculty, 249 "Books of Significance."

5. *Church Attendance.* Taking students to church and encouraging them to worship and serve regularly is a definite part of the club service.

6. *Practical service projects* include:

(*a*) Giving and raising money for the "Students in Asia Fund."

(*b*) Financial support for a Christian worker at Waseda University, Tokyo.

(*c*) Sending three underprivileged children to a ten-day summer camp in the mountains.

(*d*) Providing two Christmas parties for children in the Baptist Christian Center.

(*e*) Having as guests eleven needy children at a Christmas dinner party in the University Religious Conference Building.

(*f*) Contributing money for the children's milk fund.

(*g*) Providing funds for miscellaneous club expenses.

7. *Interracial contacts.* Students from the following countries have worked as regular members of the clubs: China, Iraq, Egypt, Java, Italy, Japan, Russia, Korea, Mexico, Spain, the Philippines, Ceylon and Siam. Several of the clubs enjoy fellowship with the Negro students who are faithful members of the organization.

8. *Semi-annual dinners.* The thoroughly representative nature of the clubs appeared to good advantage at the November and May Intercollegiate dinner programs. At the last two banquets 470 members from seventeen colleges attended and these occasions brought forth a sense of "United Movement" and of belonging to something important.

9. *Personal Contacts with the Adviser* (the adviser is equivalent to Student Pastor elsewhere). The home of the adviser is always open to the members of the clubs. As a result students feel a freedom in consulting with someone who can help them with their problems. Some of these personal conferences thrash out such questions as: How can a force have personality? Explain the concept of a personal God. Would you identify the meaning of the "religious nature" of man? How can chaplains praise war and pray for fighters to kill? Will refusal to wear Japanese silks stop war or starve Japanese citizens?

## Praise From Those Who Know

When college work is over and members move on to other fields, sometimes letters come back expressing appreciation of the clubs. Here is one from a brilliant graduate now in divinity school:

"How have the clubs been this year? I shall ever look back on my time spent in Roger Williams Clubs as pivotal in my life—especially my thinking and my outlook socially. I am thankful for what Kirby Page and his writing did to my interpretation of Jesus and his message. The whole RWC experience was revolutionary in my life, and I sincerely and honestly believe it to be the work of God's providence that I came into the fellowship of UCLA. It converted me; honestly, I was 'reborn' thoroughly."

# "We Miss You"

By ROSS L. HOLMAN

ONE of the boys of my class, one who had attended regularly and had been very active in the class program, suddenly stopped coming. This worried me quite a bit, particularly because I knew he had reached that sixteen-year-old period when life is unfolding and presenting hundreds of distractions to the church-bred boy. A lazy way to have met the situation would have been to let it ride and salve my conscience by supposing that he had moved or had allied himself with some other church.

However, he had displayed such an intense interest and so much initiative that I felt the reason for his absence must have some other explanation than indifference. So I called at his home and soon saw by his manner of appreciation for my interest in him that nothing I had done was causing him to stay away. He was reluctant to tell me, but we had not talked long before I sensed the reason.

His father, who had been the main support of the family, was now confined to his home because of bad health. His mother had to bear the burden of supplying the family needs from a meager salary that she received from the W. P. A. A bit of pride salvaged from better days made the boy feel that his clothes were not tidy enough to wear to church. He did not offer this as an actual reason, but I saw that he felt it. In the delicate situation I continued my calls on him and his family. I showed a keen interest in his future and in his high school activities and talked with him about the vocation he had picked out.

Having had quite a bit of experience in the same field that he had selected, I had some long talks with him and gave him a number of suggestions as to proper training, and what books to read while waiting to launch his career. I also asked the superintendent and other officers of the church school to call on him. Finally, in spite of his inability to buy the clothes he thought he needed, he resumed regular attendance in the church.

I have found, in my years of church school work, that the most successful way of keeping a growing youngster interested in church activities is to let him know that he is missed when he drops out. It is not enough to show a member of your class that you are aware of his non-attendance. Find the reason for continued or intermittent absences and attack the cause.

We may readily judge from the incident mentioned above why it is so vitally important to keep a check on class members of the teen age when they stop coming. Because this youngster already possessed strong ideals and worthy ambitions, he might have suffered no relapse in character or good intentions if we had let him alone. Yet a lack of interest on the part of the church could easily have impaired his moral outlook on life.

Another boy, who had been coming to church school regularly, dropped out of my class and stayed away, though I mailed him cards of regret about his absence. One Saturday afternoon I drove to his home to learn the reason. He was not in, but I found his mother and she readily gave me the cause of his reluctance to continue with my class. It seems that although this youngster was the same age as the group that belonged properly in my class, he was an overgrown boy, much larger than the other youngsters, had gone ahead of them in high school work, and was a star player on the football team.

These unusual conditions naturally placed all his interests and associations with older boys. I have taught a number of class groups in the teen age and I know something of the youthful prejudices brought about by the difference of a year or so in age. I told the mother to persuade him to start back, assuring her that he would be placed with a class of older pupils. Then I turned his name over to the teacher of this older class for further solicitation.

Frequently I find that members of the class will drop out through no other reason than lack of interest. All of us who have charge of church school classes have had plenty of experience with youngsters of this kind. Sometimes, too, irregular attendance is accentuated by the indifference of the parents. They themselves show little concern for church attendance and many of them care very little whether or not their children go. I need not explain this grievous problem to others engaged in church school work. The power of parental example is the most compelling force in a boy's life. When this example slants the youngster's habits the wrong way it taxes all the teacher's resources to combat it. But it can be done.

I have found that the most effective way to do this is to show the boy himself how much I am interested in him. I let him understand the hurt feeling I have at seeing his seat in the class empty each Sunday. I try to explain how much help he can be to me in the class program and how important his presence is to the class.

In one of my classes I had two young

## THE MOUNTAINS

You should have seen that mountain-range
With gaps of brightness riven—
How through each pass and hollow streamed
The purpling lights of heaven—
Rivers of gold-mist flowing down
From far celestial fountains—
The great sun flaming through the rifts
Beyond the wall of mountains.

—*John Greenleaf Whittier.*

brothers. Their parents were entirely unconcerned about church attendance and repeated visits from the pastor and other church officials failed to shake them loose from that lethargy. Consequently, their boys would drop out for weeks at a time in spite of my own visits, and those of the school superintendent. I was almost ready to give up in despair when I learned of one of their active interests. They enjoyed social activities immensely and attended all young people's social functions to which they had a chance to go. Why not see that they knew about every entertainment and recreational activity that my class and young people's department put on, and thus slant their social interests to the right crowd?

I did, and they came to every one of them. I introduced them to a young group that met once a week for a program preceded by a supper and followed by a social hour. I got them to go to a week's Sunday school conference at a place in the country. Through these they found a personal interest in our crowd and they stayed with us.

One regular habit I follow with my class is to send each person a card on Friday, urging him to be present on Sunday. I express regret at an absence on the previous Sunday and assure them of my joy when they attend regularly. These cards seem to be appreciated and they produce results.

# More Than AUTHORITY

By GEORGE M. DODSON

THE young people's teacher who bases his actions on an assumed "authority" almost certainly will forego the very results he tries so much to attain. Young people demand that the teacher be given and thereafter hold the leadership of the class only because he is truly capable.

When the teacher feels sure of himself and thoroughly acquainted with his work, then he can let the idea of authority take care of itself. The type of quiet and effective leadership that comes from study, prayer and consultation with other leaders will hold the class together so well that worth-while results will follow naturally.

Every good teacher desires to be considered as one of the class rather than as a separate "person in charge." This status can be reached most quickly by doing the type of class-work that wins the admiration and the interest of the members. When the teacher has devoted so much time to the lesson that he is eager to pass on its message to the young people of the class, he finds his own enthusiasm eliminates any need for a show of "authority."

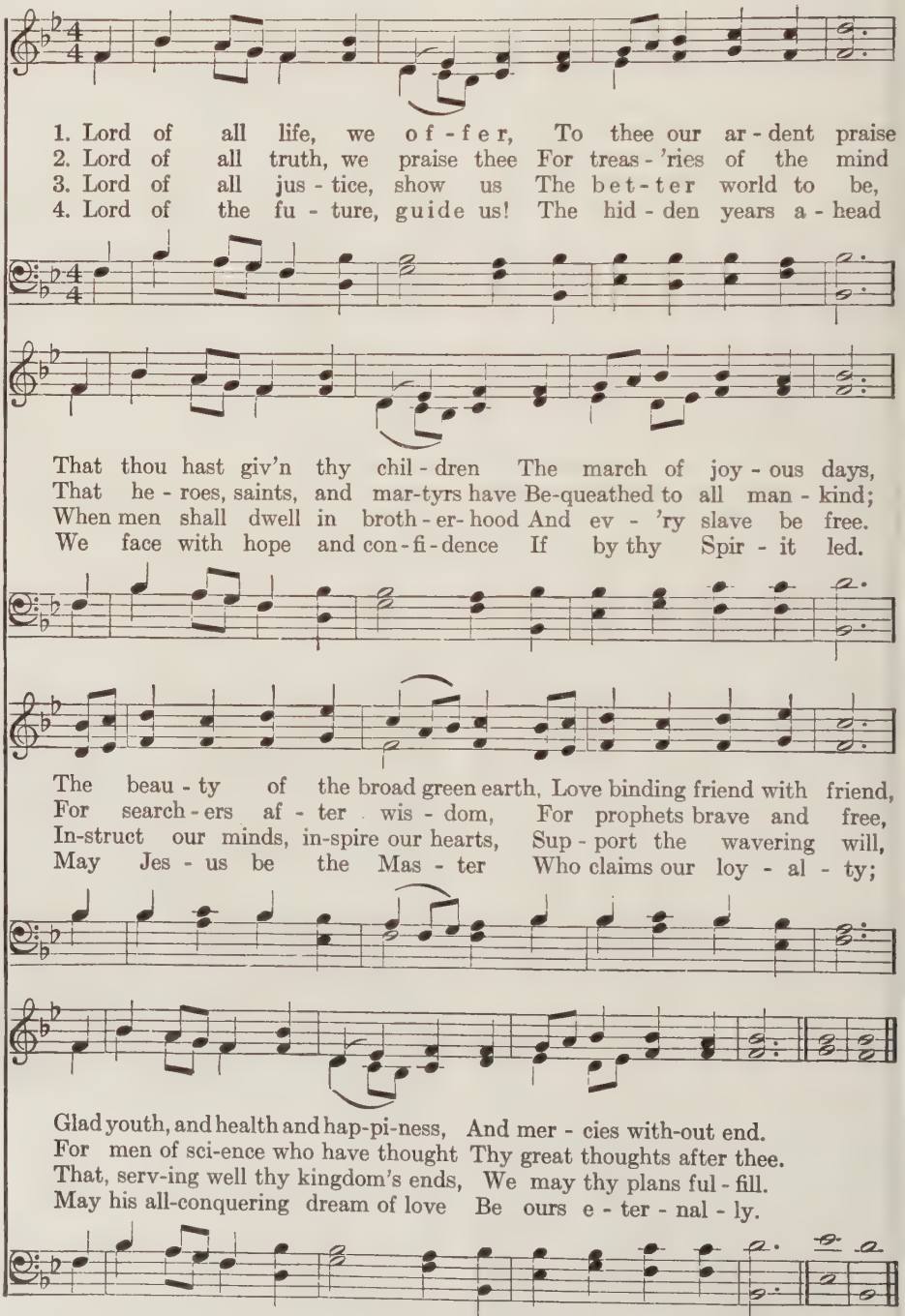
Try to face your class each Sunday with the thought that you have done everything possible to get the correct and full meaning out of the lesson. Know in advance what ideas and help you desire to give those young people. Be earnest and enthusiastic and eager to share with them the knowledge you have gained in your study. As a result, at the close of the period you will realize that you have accomplished much because you did not need to use the authority of your position in order to achieve your aims.

■

KNOWLEDGE comes, but wisdom lingers.—Tennyson.

# Hymn for Youth

By WILLIAM K. ANDERSON


1. Lord of all life, we of-fer, To thee our ar-dent praise
2. Lord of all truth, we praise thee For treas-'ries of the mind
3. Lord of all jus-tice, show us The bet-ter world to be,
4. Lord of the fu-ture, guide us! The hid-den years a-head
That thou hast giv'n thy chil-dren The march of joy-ous days,
That he-roes, saints, and mar-tyrs have Be-queathed to all man-kind;
When men shall dwell in broth-er-hood And ev-'ry slave be free.
We face with hope and con-fi-dence If by thy Spir-it led.
The beau-ty of the broad green earth, Love binding friend with friend,
For search-ers af-ter wis-dom, For prophets brave and free,
In-struct our minds, in-spire our hearts, Sup-port the wavering will,
May Jes-us be the Mas-ter Who claims our loy-al-ty;
Glad youth, and health and hap-pi-ness, And mer-cies with-out end.
For men of sci-ence who have thought Thy great thoughts after thee.
That, serv-ing well thy kingdom's ends, We may thy plans ful-fill.
May his all-conquering dream of love Be ours e-ter-nal-ly.

*The tune, Ellacombe, number 49, Hymns for Creative Living, is used here by permission of the publishers.*

# An Association Emphasizes the Home

By ARTHUR C. KRUER

"IT can't be done," argued Dr. S. E. Ewing, City Mission Secretary, "you couldn't work in all those reports."

This was the response that the Rev. U. S. Randall, chairman of the Program Committee of the St. Louis Baptist Association, received when he proposed building the 1938 program around the idea of the home.

Waxing very bold, Mr. Randall replied: "In that case I'd be ready to recommend that we throw all the reports into the river and stress the importance of building Christian homes!"

### Why This Emphasis on the Home?

In explaining the motive for this type of program, Mr. Randall revealed something of the domestic situations of leading members of his church. One of the deacons was constantly embarrassed because of non-church members in his family who, not interested in Christian service, continually hindered his work. Another prominent worker had a son whose life contradicted his father's Christian work and influence. Children found that they could not enjoy Christian growth and service because of unsympathetic worldly parents.

Other pastors present had similar situations within their memberships. One of them pointed out that simultaneous with the 1938 American Legion convention in Los Angeles, another convention met in New York to consider family relations, to study what is wrong with our nation's home-life today. Columns of space told of every move made by the Legionnaires, particularly their extremely bold pranks and frolics; to the deliberations of the New York convention on so vital a subject as the declining home-life and a falling birth-rate, increasing divorces and inroads on domestic life from every side, the press gave only a few inches of space.

This pre-association meeting brought out still another menace. In addition to the former functions and responsibilities of the home now assumed by the state, the school and even the aggressive merchant, the home has been invaded by the press, the movies, the radio, sometimes even the church, and stripped of practically everything that once made of that institution the very center of human, particularly juvenile, activity. Some of these institutions have not always—to put it mildly—exerted a particularly constructive influence upon the younger members of the home. Instead they have rather worked in direct opposition to programs of effective training still attempted in a number of our American homes.

With a picture like this in mind, the Program Committee sat down to work out its plans.

### How Build a Program Around This Theme?

They worked out the program around the home, yet did not find it necessary to throw a single report into the river; everybody felt more than satisfied.

"The House of the Righteous Shall Stand" (Prov. 12: 7) formed the keynote of the program. The theme was to be carried out in the brief devotional periods introducing each of the six sessions, under the leadership of as many local pastors. Here are the topics:

"The Home of Holiness and Grace," Proverbs 12: 7. (The home of Mary, the mother of Jesus.)

"The Home of Religious Training," Deuteronomy 6: 6, 7. (Paul's home.)

"A Home of Prayer," Isaiah 41: 6. (The home of the mother of John Mark.)

"The Home of Continued Blessing," Psalm 68: 6. (The home of Timothy.)

"The Home of Comfort," Galatians 6: 10. (The home of Mary, Martha and Lazarus.)

"A Home Beyond the Borders," Ephesians 3: 14, 15. (The home of the Syrophenician Woman.)

The theme even ran through the symposium on city mission work; pastors representing the suburban, the residential and the down-town sections of the city discussed their work in the light of the different environments and types of home to be found in those sections.

### What Can This Program Accomplish?

It is impossible to predict or estimate the total results of this venture. For one thing, the churches of the Association should take an appreciable step in the direction of a greater home-consciousness. An awakened interest in the home and all the things that it stands for will renew the interest in the church and the possibilities of Christianity. Truly the Christian church must work ceaselessly to bring about better home-life. With the world in an upheaval of war and economic insecurity, the home must become a source of Christian strength.

■

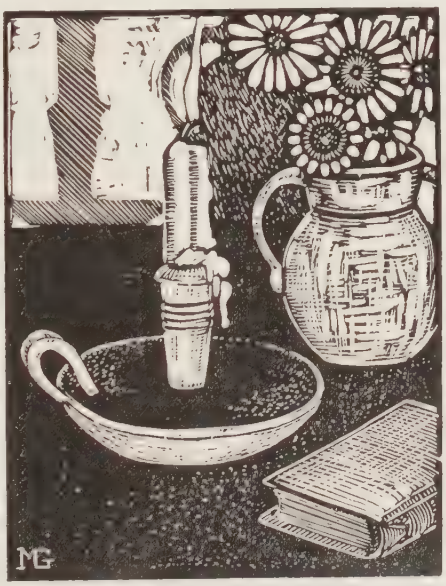
THERE is only one way in which we can truly revitalize the modern home, and that is from within, through the education of parents. Mothers and fathers . . . are the directors of the home unit and should be prepared for their position . . . by definite specific training. —*Alma L. Binzel.*

■

MAY we never go away from home to find those blessings and joys that may be gained at home.

■

OTHER things being equal, the leader of men and women who has himself borne all their toil and discipline will be far more successful than one who has not. He knows by personal experience what the real difficulties are and how they can be surmounted. He has only to draw upon his memory to realize the situation and to decide how much can reasonably be expected. Thus, whenever it is possible, one should seek to gain a thorough knowledge of the business in hand by actual work before assuming the direction of others. In some employments this is absolutely indispensable.




## TEACH ME

By LAURA A. BEEGHLY

Teach me to live that I may save
  Some soul that's gone astray;
Teach me to give that some may see
  A brighter, fairer day;
Teach me to plant good seed that I
  May also reap in time;
Teach me to grow more lovely
  In body, soul, and mind.

# Young People's Meeting

*On the following pages appear topic developments based on the Christian Endeavor topics and adapted for Baptist use. In order to give young people's groups a wider choice of helps for their meetings, those who have planned the material thought it best not to divide it into topics for the intermediate or senior young people. Under this arrangement, Young People's Societies—Intermediate B. Y. P. U., Senior B. Y. P. U., or C. E. groups—can choose the four or five topics needed for a month's program material. In making a selection be careful to consider the particular needs and problems of your own society.*

## MUST WE HAVE WAR?[1]

***By R. Alfred Hassler***

*Scripture: James 3: 13 to 4: 2*

### The Answer of History

*Must we have war?* At first glance, history seems to say *Yes!* Although many individuals shuddered at the evils of war, no one has been able to keep war from breaking out periodically in various parts of the world. And now, at the beginning of another European war, the future looks very black.

However, we find a more encouraging answer when we consider developments in terms of centuries. Originally, people considered war a normal part of life. Tribes took pride in their warriors, feudal landowners in their private mercenaries, nations in their armies. These armies were permanent. They roamed the earth, killing and plundering, while the common people tilled the fields and kept shops, or hid until the soldiers passed. Nobody even dreamed of life uninterrupted by war.

Then, as armies became larger and larger, so that the farmer had to leave his field and the merchant his store, people began to wonder about the reason for war. Men were compelled to fight now who did not enjoy fighting. There were not enough of the professional soldiers who had made up the earlier armies!

The World War was the worst of all. It left ten million dead, millions more injured or poverty stricken. It destroyed great areas of the countries in which it was fought, and burned up billions of dollars of wealth. At the end every nation was poorer than at the beginning. But, also at its end, more people than ever before recognized the madness of employing war to solve international problems. Long efforts were made to settle peacefully the disagreements that caused the present war.

Must we have war? A review of history offers us some hope, because it shows that, although wars still are waged, the number of people who are resolved to abolish war is increasing.

### The Answer of Present-Day Leaders

*Must we have war?* No other question so worries modern leaders. At the close of the World War their answer rang, strong and clear, *No!* We never would have war again!

Today conditions have changed. Leaders of some European nations frankly preach, "War is necessary and good," and they are using it as a means of securing more power and territory. Others, who insist that they hate war, shake their heads sadly and announce that we must tolerate war until all the other nations become as well-behaved as their own.

Other leaders answer *No* to the fateful question, at least so far as this country is concerned. Dr. Charles A. Beard, the famous historian and essayist, recently told the United States Senate that he had traveled the Orient from Siberia to Singapore and could testify that "all of it is not worth the bones of one American boy."

Ministers and other Christian leaders also say *No,* but they say it for a different reason. They have become convinced that Christians can have no part in any war, of any kind, anywhere. They base their stand on what they believe was Jesus' teaching.

### The Answer of Jesus

Jesus lived in a warlike atmosphere. His people, the Jews, had been conquered by the Romans and lived under their domination. Many of the Jews awaited a Messiah who would lead them victoriously in a struggle for freedom against the hated Romans. Even some of his disciples believed that Jesus would approve violence. Once they requested that they be allowed to call down fire on the Samaritans.

Jesus, however, never sanctioned war. Instead, he taught his followers that they could not even so much as *think* evil of others without breaking his commandments. He told them to love their enemies, to return good for evil, to repay cruelty with kindness. He blessed the peacemakers. He cautioned that those who live by violence will die by violence (Matt. 26: 52).

But Jesus did more even than point out ways of peace. He condemned the greed that causes all wars, and he knew that brute force can breed nothing but more greed. He explained that the one answer to hate is love, and showed that only when we love our fellow men and understand them can we hope to prevent war.

Christians today should not waste their energy despising aggressor nations. Instead, they should study world conditions and consider the greed that forced these nations into their present situations.

They see also that the new war will do nothing to cure that greed and to mend the hurt it has inflicted. Only the world-wide adoption of Christ's teachings can work that miracle. Believing this, many of them have made two resolutions: (1) to win as many men and women to Christ as they can, and (2) to refuse to take part in war themselves while they do everything in their power to keep their own country out of war.

[1] Senior C. E. topic for November 5.

## HINTS FOR A GOOD MEETING

(Turn to page 45 and look over the selection of poems and quotations. Can you use any of this material in the worship service or in making any of the topic more emphatic?)

This meeting might be built around the three "answers" suggested above. A suggested order of service follows:

*Call to worship:* For ages men have struggled together, making Hate their god and Vengeance their motivating force. The Prince of Peace has been forgotten in the fury of war, yet still his voice sounds above the din of battle, saying, "Peace I leave with you; my peace I give unto you."

*Hymn.* "God of Our Fathers," verses 1, 3.

*Scripture reading.* James 3: 13 to 4: 2.

*Prayer.*

*Talk.* "Must We Have War?—The Answer of History."

*Hymn.* "In the Cross of Christ I Glory," verses 1, 4.

*Talk.* "The Answer of Present-Day Leaders."

*Hymn.* "God Send Us Men," 4 verses.

*Talk.* "The Answer of Jesus."

*Hymn.* "These Things Shall Be."

*Open Discussion.* Our Answer.

*Hymn.* "Dear Lord and Father of Mankind."

*Benediction.*

### Questions for Discussion

1. Read the Sermon on the Mount again, especially Matthew 5: 21, 22. In view of these teachings, what should be a Christian's attitude toward war?

2. Jesus said that if a man demanded your coat you should give him your cloak also. How does that compare with the relationships between nations? Is it the same as the so-called "appeasement" policy?

(*Please turn to page 45*)

# MUST WE HAVE POVERTY?[1]

***By Percy R. Hayward***

*Scripture: Amos 8: 4-7; James 2: 15-17*

## We Now Have Poverty

Although we dislike facing the fact, we now have poverty—much of it, so much as to be a crying shame to the world.

Stand up on a high tower with me and look at this world of ours.

Here is a woman who works in Chicago among the people on relief. She says, "A woman with a family of four comes to me to say that after she has paid her rent with her month's relief check she then has three dollars with which to buy food. She asks me what she is to do. I have nothing to tell her, for I do not know."

Look from your high tower at the people in India—over three hundred millions of them, and the majority living in the most pitiful poverty imaginable. It is one of the most gruesome sights in the world.

Cross over to China, in your imagination, tour its country districts and its cities, live with its peasants, eat their food, sleep on their beds, and endure their diseases, pestilences, floods, famines, bugs, and their bitter poverty.

Go into the slums of the great cities of Japan, Kobe, for instance, where Kagawa lived and labored among these poor and degraded people in order to express his Christian faith and love, and you will see what poverty is. On your return journey cross over to Russia and visit her peasants. Stop in the homes of the people of the Balkan countries, stay a while with the folks in the mountains of Italy, or with the peasants of southern Germany as I saw them three years ago, when a cow and a boy were harnessed to the shafts of a crude farm cart. Stop to see the poor of France and Belgium and England and South America and the Islands of the Seas. Then visit the share-croppers in the South and the other groups of underprivileged people in your own land.

After such a journey you will be absolutely sure that we have poverty in this world.

## Some Say YES

Some say, *Yes, we'll always have it, because:*

*There always has been poverty, and there always will be.* They think that some divine law makes it necessary for us to continue to have what we have had—disease or ignorance, for instance. We think these individuals are wrong, of course, but they still hold this belief.

*Some people are so undeveloped that they must remain poor.* The cause lies within the people and we can do nothing about it. Least helpful of all are those who are not poor themselves.

*God has willed it so.* One man, an owner of many of the anthracite coal mines of Pennsylvania, some years ago said that God had known that the owners of the mines were the ones best fitted to control them and so he had seen to it that the ownership passed into the hands of these able people. It is also argued that because Jesus said, "The poor ye have always with you," he put the seal of his approval upon a condition of perpetual poverty for great multitudes of people.

These are the reasons offered by those persons who claim that we must always have poverty.

## Others Say NO

But other persons say, *Not a bit of it! There is no reason why we must continue to have poverty, because:*

*We live in a world of abundance.* There is enough land and man-power in this fertile world to produce enough of the necessities of life for all, if we only had intelligence enough and good-will enough to use them wisely. I am sure that men have good enough brains, and I believe that they can develop enough good-will to provide for the needs of all.

*Some poverty has been eliminated.* I cannot believe that because there always has been poverty there always will be. Conditions change, and often improve in this old world. There are places where poverty has been conquered. Living conditions were very bad in many parts of Sweden before they set up cooperative organizations to serve the people, and now things are so much better that many men accept cooperatives as a new and effective way of handling social problems. Some years ago Sherwood Eddy went down South and saw how share-croppers live in tragic poverty. He organized the Delta cooperative farm to give these people a better chance. The project has succeeded to a remarkable degree in helping them to improve their condition in life. This experiment has shown that what can be done in a small way for a few could be done in a large way for many. And what can be done for the good of the greater number will be done sooner or later (not too late, we hope) on a widespread scale.

*Poverty is opposed to the teachings of Jesus.* Jesus taught that every human being is of infinite value to God. Nowhere in the gospels can we find that Jesus ever indicated that God gave preference to persons who possessed material wealth. Instead he taught that the kingdom of God and his righteousness means justice and good-will, sympathy, love and unselfish service. With these qualities motivating all human relations, hunger and unrelieved suffering will depart. Poverty cannot have any place in the Christian scale of values.

## HINTS FOR A GOOD MEETING

(Turn to page 45 and look over the selection of poems and quotations. Can you use any of this material in the worship service or in making any of the topic more emphatic?)

The leader or the program committee should arrange in advance for the three speakers who are to deal with the three main topics suggested above, also for some person who handles relief or charity work in the community to attend the meeting and tell about local conditions.

*Call to worship.* Reading, slowly and impressively, of Luke 4: 17-21.

*Hymn.* "Jesus Calls Us."

*Prayer.* By the pastor or some older friend especially invited.

*Talk.* We Now Have Poverty.

*Talk.* Some Say *Yes!*

*Solo.* "O Brother Man."

*Talk.* Others Say *No!*

*Talk.* By guest speaker on local conditions.

*Discussion.* By members, based on the questions below.

*Scripture.* Amos 8: 4-7; James 2: 15-17.

*Hymn.* "Where Cross the Crowded Ways of Life."

*Closing Prayer.* "O God, in a world where some have too much and others too little, use us in bringing in thy Kingdom."

### Some Questions to Discuss

1. Why do we have poverty? In a world able to provide abundantly for the needs of all, why do some persons have so little?

2. Are some people poor because others, those who are rich for instance, have been selfish?

3. What do you think of the claim that if economic equality were brought about by law, the poor would waste or lose their property and become poor again in a few years? True or false?

4. Should our efforts be directed more toward the relief of poverty or toward the prevention of it?

5. What is being done in your own community in an effort to solve the problem of poverty?

6. What do you know about the government slum clearance projects now under construction?

*Something to Read:*

*Economics and the Good Life*, by F. Ernest Johnson.

*Revolution in Economic Life*, by W. Russell Shull.

*Living Creatively*, by Kirby Page.

[1] Senior C. E. topic for November 12.

## USING SUNDAY IN A CHRISTIAN WAY[1]

***By Ruth Frerichs Senter***

*Scripture: Matthew 12: 1-9*

### Sunday Is Different

Whenever the fellows asked Dick to play football or go to the movies with them on Sunday, or whenever he wished to do some last-minute studying on that day, and his parents disapproved, he argued that Sunday is no different from any other day in the week. "Except, perhaps," he conceded, "that I can sleep an hour longer on Sunday, because Sunday school opens later than regular school. Yes, I've thought about it, and I don't see why I should not do all these things. After all, this is the twentieth century."

Let us be thankful that this is the twentieth century and that even in the twentieth century Sunday is different from every other day. In the first place, factories shut down, stores and business houses close their doors, and the majority of persons are released from work. A comparative quiet reigns. No whistles blow, no trucks rattle across the roads, and the air is cleared for the mellow, sweet music of church bells.

Second, on Sunday all the churches keep their doors wide open, and people wander in and out all day, worshiping, learning, enjoying friendship.

Third, Sunday at home is a cheerful day, a day for visiting and visitors, a day when families get together.

People become bored very easily. Imagine how tired we would grow of every-day life if there were no Sundays to break the routine, no Sundays during which to forget every-day matters, no Sundays on which to secure a fresh view-point of things and to become refreshed in body and in spirit for the week ahead!

### Sunday and the Law

The Sabbath always has been a special day with special rules or customs to guide the conduct of people on that day. The early books of the Bible contain many pages of rules, called the Mosaic law, that governed the Hebrew people. The Mosaic law gives some severe orders for observing the Sabbath. It says that people must rest and do no work at all on that day, and if anyone works, even so much as to light a fire, he shall be put to death.

Jesus, you remember, had trouble with these laws more than once. One Sabbath his disciples, who were hungry, plucked some grain as they walked with him through a wheat-field. The Pharisees, the very strict Jews, reproached Jesus for this. Nevertheless, he, himself, on the same day healed a sick man. This act made the people very angry, and they tried to stone him to death.

We do not have to go back as far as Bible times to find rigid rules for the observance of Sunday. The early Puritans in America made laws almost as strict as those of the Jews. People were not permitted to build fires or do any kind of work. Instead, they went to long church services and prayed and read the Bible all day. As in Jesus' time, the few who did not keep the laws were severely punished.

Some denominations today have made definite rules for their members to follow on Sunday. If the rules are broken, the offender is tried before the church and sometimes dismissed. Most churches, however, resemble our own and simply depend upon the customs of the community for leading their members in correct Sunday behavior.

Laws forbidding racing, public games, movies, open dance halls and other similar activities on Sunday are enforced in many communities. Some states do not allow the sale of liquor on Sunday. In almost all towns, stores close either by law or by custom. Usually, for the average family, custom rather than law determines the use made of Sunday.

### Sunday and Every Day

More important than the keeping of any rules about Sunday conduct are the believing and the following of certain great Christian principles that apply to every-day living. Instead of trying to observe laws that we have outgrown, as Jesus had outgrown the old Mosaic laws, it is better to be guided by certain great Christian principles that will last even though living conditions change. When we live by these principles and keep them close to our hearts, we know immediately whether or not an act takes away from or adds to the holiness of our Lord's Day, or indeed, of any day. An old hymn says, "Every day will be Sunday by and by." The author of the hymn probably meant that in heaven every day would be like Sunday. But we might interpret the words to refer to the future on earth, when every day will be as much God's day as Sunday now is. If we learn how to make every day God's day, then we shall not have so many problems about what we should and should not do on Sunday.

[1] Intermediate C. E. topic for November 12.

## HINTS FOR A GOOD MEETING

(Turn to page 45 and look over the selection of poems and quotations. Can you use any of this material in the worship service or in making any of the topic more emphatic?)

1. Assign in advance of the meeting a report on Sunday observance laws in your community. Let the group discuss the value of these laws. Should they be more lenient or more strict? Another report might present the laws of a community entirely different from yours, so that the two may be compared.

2. Some "reporters" might interview prominent members of your church to secure their views concerning the Christian use of Sunday. The information they gather should be shared with the group at the meeting.

3. The week before this meeting, announce that this discussion will center about the members' own problems concerning the proper use of Sunday. Ask them to jot down on a piece of paper problems that trouble them and to bring these papers to meeting. Provide a box with a slot into which members, as they arrive, may drop their questions. Use these questions in leading the discussion.

### Suggested Worship Service

*Quiet Music.*

*Hymn.* "O Day of Rest and Gladness."

*Scripture Reading.* Matthew 12: 1-9

*Hymn.* "Living for Jesus."

*Poem.* "The Upward Road," by Mary S. Edgar.

*Prayer.*

*Hymn.* "Now in the Days of Youth."

*Presentation and Discussion of Topic.*

*Hymn.* "Jesus Calls Us."

*Benediction.*

### Questions for Discussion

1. What in your opinion is the purpose of Sunday? Would going to the movies, playing football, or studying on Sunday fit in with the purpose of the day?

2. Would there be any advantage in forbidding all work on Sunday, as the Puritans did? Any disadvantages? Should ways of observing Sunday change with the times? What features of Sunday should remain permanent?

3. Do you believe that in a well-ordered life there should be a time for every activity? If you were trying to make your life full and worth while, what time or times would you set aside for studying? For parties? For participation in sports? For visiting friends? For worship? For listening to music? Plan a week's schedule that you think would suit a well-rounded individual.

## A SUGGESTION TO THE ADULT LEADER

An interesting article on a new plan for observing Sunday appeared in *The Christian Century* for June 28, 1939. It is called "The Fourth Commandment," by Arthur C. McGiffert, Jr.

# MUST WE HAVE CRIME? [1]

***By Percy R. Hayward***

*Scripture: Proverbs 1: 10-19*

## We Have Crime

Stop reading this and count to ninety. In that time, a minute and a half, a crime against property, such as robbery, burglary, hold-up, or embezzlement, has been committed somewhere in the United States. And these crimes will happen at the same rate all day, all night, and indefinitely. Out of every four of you in the room, one will not reach the age of sixty without being the victim of a serious crime like robbery, assault, rape, arson, manslaughter, or murder. What of the men who commit these crimes? One out of five will be arrested; of those who face trial, only one in three will be convicted; those convicted probably will serve only a part of the sentences given them. The time spent in prison by those who commit homicides averages only forty-three months.

So, there is a great deal of crime in this country—in fact, in every country, and in every period of the world's history. Our first recorded crime occurred when Cain slew Abel, as related in the Bible. Murder and other offenses have been committed ever since. Some say, therefore, that crime will go on forever.

## Some Say YES

Some persons say that we must continue to have crime for these reasons:

*What has been will continue to be.* They do not believe in progress; things have been bad, and they cannot become better.

*Human nature is evil.* We have crime, they say, because men are bad. There always will be bad men, and so we always must have crime.

*Crime pays.* It does seem to pay. Here is a man who will be out of the penetentiary at the age of forty-one, with a fortune hidden away as a result of his crime. In an honest job he would be earning only a small salary. After adding up the honest income he might have received during the years he has spent in prison, he concludes that with his illegal fortune he has a bargain. (Another crime against property has been committed by this time, if you read with average speed.)

*Crime is well organized.* It is tied up in a well-organized business enterprise that runs as efficiently as many large honest business houses. "Big men" of crime do things on a big scale and with efficiency, even though they must keep accounts "on the cuff" or in their heads to avoid income taxes.

*Crime is linked with politics and local government.* As one successful criminal with an annual income of $75,000 put it, "You got to have help." He entertained in his several summer homes public officials who should have sent him to jail.

## Others Say NO

Other persons say that it is not necessary to tolerate crime forever, at least not in its present organized and vicious forms, because:

*Some crimes and evils have been wiped out.* Slavery was once an accepted institution that no one thought of abolishing, but in most countries today it is illegal. Child labor, long hours of hard work for women, the drug traffic, poisonous foods in most countries have been eliminated. Progress has been made in so many directions that we cannot escape the conclusion that more progress can, and will be made toward solving this problem.

*Crime is being driven out of many places right now.* In a certain city, juvenile crime was reduced from six hundred cases in 1910 to ten in 1937, by a well-planned campaign. In New York City a young, able and honest district attorney is cleaning up crime and rackets so fast that his efforts have brought him nation-wide acclaim. The term, "G-men" is already public property. In the movies and in the press, it refers to men working for the government (There goes another robbery!) in the Federal Bureau of Investigation, rapidly becoming the agency most feared by criminals everywhere.

*People are determined to separate politics from crime.* If criminals could not buy protection from police and other public officials, their road would be more hazardous. The task of separating politics from crime is a long and difficult one, but it has been undertaken and success achieved in many communities. A law passed recently in Washington, restricting the political activities of public officials, will help some. When it is extended later to state and city governments, it will help much in destroying crooked political "machines."

*Boys' and girls' clubs help prevent crime.* An article by an inmate of a state prison says that most criminals are recruited into "gangs" as mere boys and that the best remedy he knows is boys' and girls' clubs that provide wholesome entertainment, recreation, and fellowship. Many such clubs now exist. However, not all of them reach the boys and girls in the underprivileged neighborhoods who need them most.

*Crime is opposed to the Christian ideal of life.* (Matt. 19: 15; Eph. 4: 28.) The commands in the Bible passages need to be considered in this connection. The teachings of Jesus speak against the way of the criminal because he injures other individuals for his own selfish profit.

## HINTS FOR A GOOD MEETING

(Turn to page 45 and look over the selection of poems and quotations. Can you use any of this material in the worship service or in making any of the topic more emphatic?)

### Preparation in Advance

1. Arrange with three persons to present the talks suggested below.

2. Secure a representative of your local law-enforcement department to attend your meeting and speak on local conditions.

3. Ask the four speakers to sit around a table and carry on a panel discussion before the group on some such subject as "Crime and the Community of Tomorrow."

### Suggested Worship Service

*Call to worship.* Read Matthew 7: 24-27.

*Hymn.* "I Would Be True."

*Prayer.*

*Scripture Reading.* Proverbs 1: 10-19.

*Hymn.* "Who Is on the Lord's Side?"

*Talks.* We Have Crime; Some Say Yes; Others Say No; and Local Conditions (by representative of law-enforcement department).

*Hymn.* "Dare to Be Brave."

*Discussion.*

*Hymn.* "Father in Heaven, Who Lovest All."

*Closing Prayer.*

### Questions to Discuss

1. Do you agree with the pessimistic statement that crime is necessary?

2. What causes crime in your community? Can the causes be removed? How?

3. Do people profit from crime in your community?

4. Do the members of your church know, or care about the crime problems in your community? If not, why not?

5. Has your community any clubs for boys and girls? Do these clubs serve young people who come from slum districts or who live under conditions that sometimes lead to crime? Could such organizations be started?

6. Do your church and Sunday school reach any underprivileged boys and girls who live under conditions conducive to crime?

### Something to Read

*Here's to Crime,* by Courtney Ryley Cooper, *Readers Digest,* June, 1937.

[1] Senior C. E. topic for November 19.

# WHAT IS THE TRUTH ABOUT ALCOHOL?[1]

***By Colena M. Anderson***

*Scripture: Ephesians 5: 6-10; 1 Corinthians 3: 16, 17*

### Has Repeal Kept Its Promises?

In an editorial called "Promise and Performance," W. L. Y. Davis presents an excellent summary of the promises made for the repeal of the prohibition amendment and the extent to which they were fulfilled.

Repeal promised temperate use of liquors.

Fulfilment: Beer consumption rose from 32,000,000 barrels in 1934 to 56,000,000 in 1937; wine consumption, from 45,000,000 gallons in 1935 to 66,500,000 in 1937.

Repeal promised that saloons would not return.

Fulfilment: Number of drinking places increased fourfold.

Repeal promised that youth would not be driven to drink by "don'ts."

Fulfilment: 49 percent of 4,000 high school seniors in thirteen communities of eleven states were found to be drinkers. Some 53.9 percent of 13,528 young people questioned in Maryland acknowledged the use of liquor.

### Do the Liquor Advertisers Keep Their Promises?

The liquor problem is *your* problem. What will be done about it in the next few years will depend a great deal upon what you are saying and thinking and feeling about it today. The liquor dealers spend great sums of money on advertisements that represent drinking as the "smart" thing to do. The really smart thing to do is to see through these advertisements and refuse to be caught by them.

In *Life* magazine for June 26, 1939, two advertisements call for careful study. On the last page of the magazine appears an attractive picture of two glasses and a bottle reflected in a gilt-framed mirror. In the lower right-hand corner are the words, "Always a good reflection." (If you have access to that issue, bring it to the meeting and display the advertisement.) What effect does this page have upon the reader? Does it make you thirsty? Does it make you desire a drink of the "sparkling" beverage? Push your imagination on to the place where it shows you the reflection in the same mirror of a young man or girl under the influence of alcohol. Could that picture be called, "Always a good reflection"?

The advertisement on page 47 of the same issue also needs to be scrutinized carefully. The illustration portrays a group of young people. Among the attractive features of the beer advertised are the following: "You step out in smart company when you use this product. . . You enjoy glass after glass. . . it is tuned to America's smarter taste.

How smart is the taste that leads to automobile accidents that cripple and kill not only drinkers but innocent persons who get in the way of drinkers?

Look through some of the current magazines for liquor advertisements. Whenever you find an ad, look *through* it. Do not stop with what it says. Go on to what it does not say. Go on to what experience says about it.

### What Alcohol Really Does

Between 1933 and 1937 the number of persons killed or injured on the highways of our nation by drinking drivers doubled.

Keeley Institute, an organization that guarantees to cure the liquor habit, reported 186 patients in 1920, 906 in 1937. A large percentage of the patients were women.

J. Edgar Hoover, of the Federal Bureau of Investigation, reports that since the repeal of prohibition, crime has increased and Federal prisons are filled to an all-time high.

In the past year in New York City, 7,590 men and 796 women were given sentences (from the second to the tenth time) for drunkenness.

Recent laboratory tests by the Chicago Motor Club prove that the drinks drivers do not feel really do harm. "Two experienced and responsible drivers tested before and after imbibing two mint juleps showed no outward signs of intoxication, but tests showed that one man's score for efficiency in acuteness of vision, reaction time, judgment of distance and speed was reduced by 31 percent; the other's by 30 percent."

### The High Cost of Drinking

A young man, popular in college and president of the young people's group in his church at Tacoma, Washington, a person of excellent character and spirit, set out one day to travel across the country. He planned to hitchhike to Detroit and there buy a car to drive back for his parents.

Two young men, hilarious over winning their new car in a raffle, stopped to pick up the hitchhiker. They had been celebrating their victory with a few drinks. This they confessed after their car had crashed into a tree because their vision had been blurred by liquor. They escaped harm, but Robert Brandt did not. He was killed.

Bob did not drink. He hated it. The drivers testified to his attempts to get them to stop drinking. Bob, nevertheless, was a victim of the use of liquor, and his death leaves a dark stain on the character of our present-day society that permits drink to deal death to innocent persons and that condones extravagant advertising to deceive young people with vain words.

## HINTS FOR A GOOD MEETING

Ask certain members of the group to gather liquor advertisements and prepare an exhibit, either in the form of posters or a table exhibit of magazines opened to the pages bearing the advertisements. One talented member might draw the second "reflection" mentioned in the discussion material. If you cannot locate the advertisements discussed above, it will be easy to use available advertisements in a similar fashion.

Write on the blackboard before the meeting the sentence, "Let no man deceive us with vain words."

### Suggested Order of Service

*Opening Hymn.* "Living for Jesus."

*Scripture Reading.* Eph. 5: 6-10; 1 Cor. 3: 16, 17.

*Prayer.* Close the prayer with the following response, announcing it beforehand and appointing someone to lead it:

*Leader.* Father in heaven, help us to hear only that which is beautiful, good and true.

*Group.* Let no man deceive us with vain words.

*Leader.* Sharpen our intellects and help us to search after truth.

*Group.* Let no man deceive us with vain words.

*Leader.* Take our hearts and fashion them after the pattern of Jesus.

*Group.* Let no man deceive us with vain words.

*Hymn.* "I Would Be True."

*Discussion.*

*Hymn.* "Give of Your Best to the Master."

*Closing Prayer.*

### Questions for Discussion

1. Do liquor advertisements make you desire to try a drink? How do they affect your opinion of people who drink?

2. What is the primary purpose of liquor advertisements? Is it wholly selfish? Should you be suspicious of it? What is the primary purpose of the other information presented in the topic discussion (statistics, etc.)? Is it a selfish purpose?

3. Ask the police captain in your community how many arrests have been made for drunkenness during the past month. How many crimes have originated in drinking places?

(*Please turn to page 45*)

[1] Intermediate C. E. topic for November 19.

# USING OUR PRIVILEGES[1]

***By Marjorie Penney***

*Scripture: 2 Corinthians 9: 6-15*

Disease and death and bitter want haunted the refugees of 1620. Through the long winter they waited, homesick and hungry; then in the early spring they planted their pitiful crop. And up out of the new soil came a harvest assuring them that for one winter, at least, they need not starve. Simply and solemnly, with the friendly Indians as witness, they gave thanks to God; thanks for cabins to fend off wind and rain; thanks for rough woolens to keep the cold at bay; thanks for corn and meat. Of these things there was an abundance, and out of abundance rose their gratitude.

## Plenty! Too Much or Not Enough?

We, too, face a world of plenty. Where once man plowed an acre of stony hillside to feed his household, great tractors now upturn miles of irrigated land to feed cities. Plans for airy, sunlit communities are heard everywhere! Clothing factories turn out thousands of garments, in the time that it took workers of a hundred years ago to make a single piece. Our era will be remembered in the history of the planet as the beginning of abundance! Surely this is occasion for thanksgiving.

Yet there are, we know, multitudes who do not share in the new privileges. Jesus, who understood all the suffering that life held for the poor, understood also that God had provided enough for all his children, but that man must learn to distribute that provision. Picturing the real citizens of his Kingdom, Jesus describes them as sheltering the homeless, clothing the naked, feeding the hungry. His gospel, "Love thy neighbor as thyself," takes on new vitality in our day. Do we demand for ourselves pleasant homes, adequate clothing, enough to eat, security and happiness? If we do, says Jesus, we must demand the same for others. In his name intelligent Christians are seeking to know the problem of distribution and to solve it in Christlike ways. They claim we have "too many bricks and not enough decent houses; too much cotton and not enough adequate clothes, too large crops and not enough food!"

## Learn the Facts

*Too many bricks!* In a large Eastern city building materials are at a standstill and contractors report prospects dull, but——

*Not enough decent homes!* In the same city the Negro slums are the worst in the world, with the exception of Bombay, India, and Durban, South Africa. Race prejudice and racial inertia force colored citizens to live mainly in hovels unfit for human habitation. Nevertheless, rents are exorbitant. Plumbing is notable by its absence. "It's hard to keep clean when you've only one hydrant for twenty families," said a slum-dweller. But one-third of the nation lives in such slum areas. War-torn, impoverished England began abolishing its slums in 1919; today the work is almost complete. In America, at our present rate, slum clearance will take 250 years.

*Too much cotton!* Across America, from Georgia to Texas, ten million Americans work the cotton. But walk through the great warehouses of Memphis, Tennessee, and see the bales, millions of them, stacked to the ceiling. The price is low, the market glutted, but——

*Not enough adequate clothes!* All of us have seen thinly-dressed children and ragged grown-ups. Even the share-croppers who grow the cotton go about in rags. "You can tell what kind of flour a family uses by lookin' at their dress," explained a plantation owner, indulgently. "Ma wears a *Gold Medal* wrapper, pa and brother wear shirts made from *Ceresota!*"

"In all my lifetime," volunteered an old woman from the cotton belt, "I've had three dresses good enough to go to meetin' in, and two hats."

*Too large crops!* "I burned a thousand bushels of wheat, let two fields of cabbage rot and destroyed more than one litter of pigs, because it would have cost me money to have taken them to the city." The farmer who said this was not a wilfully wasteful man, but there was no profit in his farming.

*But not enough food!* "What do you feed these children?" asked a hospital clinic worker, of a mother whose youngsters showed unmistakable signs of malnutrition.

"My man's an expert weaver," replied the woman. "He's been unemployed going on three years. New machinery put him out, and they say he's too old to learn the new, even if they had a place for him. Relief gives us ten dollars for six of us. Landlord gets four, gas and light cost something, all our clothes and shoes and house things are gone, and if I replace any, it leaves us about seventy-five cents each to eat on for the week. The baby doesn't know what milk tastes like."

Not until we shall live in the mind and the spirit of Jesus, shall we solve the problem of *human* nature as successfully as we have that of nature. You and I are responsible for helping to answer the prayer, "Thy Kingdom come on earth." Be grateful this Thanksgiving, that God's provision and men's invention have brought abundance, so that no man or woman need live in squalor, no boy or girl need starve. Be grateful; then study to see how you can help to make that abundance available for all.

## A Prayer

Merciful Father, giver of every good and perfect gift, we thank thee for thy care over us. In our gratitude, let us not forget that to thee, all the sons of men are dear—the poor, the oppressed, those who are trampled under foot of men. We offer thanks for the example of Jesus, who shared with these his love and life. In his steps, may we go forward with joy and great courage. Amen.

## HINTS FOR A GOOD MEETING

(Turn to page 45 and look over the selection of poems and quotations. Can you use any of this material in the worship service or in making any of the topic more emphatic?)

### Read

Acts 2: 44, 45; also Acts 4: 34.

*Fresh Furrow,* by Burris A. Jenkins. (All about the Consumers Cooperative.)

*Share-cropper,* by Charlie May Simon. (Plight of the Southern cotton workers.)

*One-third of a Nation,* by Arthur Arent. (Federal Theater play. Write to Federal Theater offices, Washington, D. C.)

*A Grain of Wheat,* by Toyohiko Kagawa.

*Let's Go!* by Richard Hoiland. (Baptist youth in action.)

### Discuss

1. What was the first century Christian's attitude toward God's gifts? What should ours be?

2. A city church derived a large part of its income from real estate. Then someone discovered that houses belonging to the church were unsafe for tenants and should be torn down. Income from those houses had helped to support a missionary in China and to carry on evangelistic work in the city. What could that church do?

3. The Federal Government buys surplus cotton goods and uses women on relief to sew this material into garments for unemployed families. Clothing manufacturers protest that "Government should not interfere in private industry." Are they right?

4. Perhaps your young people have given out Thanksgiving baskets to the needy in your community. Is this enough? What responsibility have you

(*Please turn to page 45*)

[1] Senior C. E. topic for November 26.

# GIVING THANKS TO THE GIVER OF ALL GOOD GIFTS [1]

***By Ruth Frerichs Senter***

*Scripture: James 1: 17; 1 Thess. 5: 18*

### Learning to Give Thanks

The screech of tires skidding on an icy road, followed immediately by the dull crash of metal against wood drowned out the tinkling of hail on the sidewalks. More brakes, voices, people running, or rather sliding toward the place from which the noise had come. There was a car wrapped around a big oak tree, the engine folded up like an accordion, the glass windows cracked into fine designs. No signs of life within. One man, breathing fast, hastened to open the door of the car to free whatever might be caught inside. The little crowd gaped; some turned away; others offered help. They pulled out one person, a young man. Dead? No. Was he dying? No. No, in fact, he could stand on his own two feet. He was stunned, of course, but safe and sound.

Bill never afterward passed that same tree without thanking God for his life. But before that November day, he never had known what it meant to be thankful. Everything he had desired had come to him, even the car he had smashed up, without his giving one thought to the source. But now every joy he experienced seemed to flow from that miraculous day. Everything that came to him after that day could have been granted only by a supremely generous God.

Many persons, like Bill, need a terrific shock to teach them to be thankful. Other individuals from early childhood learn to feel thankfulness for little things. If you sometime visit a class for the younger children in your Sunday school, you will notice that the teacher helps the children to appreciate all the beautiful and good things in the world and to realize that they come from God.

### God Is the Giver

Can you imagine a world without God? All the pleasant and beautiful things in the world speak to us of him who planned and gave them. Yet we know that many persons feel no gratitude toward this great Giver, although they may experience feelings of thankfulness. Such a person may say, "My, this surely is a grand day!" but he would not go on to think, "God has made this day and all the things that make it so pleasant. He has even made my mind and spirit so that I can enjoy this day."

[1] Intermediate C. E. topic for November 19.

On Thanksgiving Day, of all days, you may find this attitude most noticeable. Everyone is so busy preparing the house for the family gathering, or cooking a delicious meal, or merely talking to the company, that they forget why they are celebrating the day. To keep them ever mindful of the reason for the day, in some families each member makes a list of all the things for which he is thankful, and special prayers are offered to God.

### Offering Thanks to God

Think of all the different ways in which you can express the thankfulness you feel. It is exciting to try to discover different methods of saying, "Thank you," to God, to parents, to friends and teachers, and even to the many individuals in the world whom you will never meet, but who have contributed so much toward making your life pleasant.

Gratitude to parents can be expressed best by showing helpfulness and cheerfulness at home. That sounds almost too easy. But to be really helpful means looking at fathers and mothers and sisters and brothers as real people, deserving of as much respect and attention as the world's greatest hero. They do not exist merely to make life comfortable for *you,* on the other hand, you live to make life comfortable for *them.* To do so you will need to understand how you can act best for their good; you will need to be thoughtful of their every mood and every desire.

By living unselfishly with one another, people show their thanks for all that God has given them.

### Giving Thanks Through Prayer

Our Christianity has given us no finer opportunity than that of talking things over with God. The disciples expressed to Jesus a wish and a need that every Christian has felt when they asked him to teach them to pray (Luke 11: 1).

Little children often prove to be good teachers for adults. Their prayers are short and simple, and always sincere, unless they have been taught to pray all the time in a certain way. In one junior department the children were discussing prayer with their leader. They had named the things that they thought belonged in a prayer. All the suggestions were worth while, but they included only requests. Finally, a little blind boy stood up and said to the teacher, "Mrs. Moore, when I pray I always thank God for making me useful even though I am blind." That small boy understood how to pray.

A good way to learn to express gratitude to God is to practise writing prayers. One high school girl wrote a short prayer of thanksgiving in a notebook every evening. At first the prayers sounded ordinary, but gradually she began to use more descriptive and expressive terms, and because she was not shy alone with God, she added lovely new words. Several years later she shared her prayers with other boys and girls and her thoughts became an inspiration to many persons, because of their beauty. She returned God's gifts by making her comrades a gift of poetry in his honor.

## SUGGESTIONS TO THE LEADER

1. There are thousands of things for which to be thankful and of which we never think at all. It would be interesting and helpful to spend part of the meeting in having each person name the many things for which he is thankful.

2. Spend some time also discussing the ways in which we may show our gratitude for all that God, through other people, has done for us. Ask questions like these:

How can we teach ourselves to be thankful for more things? How can we express thanks to our families? How can we give or *do* thanks to someone who has helped or inspired us? How can we give thanks to our unknown friends, the laborers of the world? Really put some thought into answering these questions.

3. Before the meeting you and your adult adviser should try to learn as much as possible about litanies, or responsive prayers. Collect from books of poetry or hymnals some litanies of thanksgiving. Have these read and explained to the group. Perhaps you could write one on the blackboard or mimeograph one so that the members may read it responsively. Then after the topic has been presented, let the whole group cooperate in writing a litany of thanksgiving that will mention all the gifts for which they are especially grateful.

In case you can find no litanies, here is an example:

*Leader.* For the trees whose branches are beautiful with leaves in spring, and beautiful in outline in winter;

*Group.* We thank thee, Creator of all beauty.

The leader continues with new lines and the group responds with the same line or a similar one.

4. Some member may be assigned in advance of the meeting a report on the ways in which the Bible teaches thanksgiving. If he does not know how to go about this, refer him to any Bible with a concordance.

### Suggested Order of Service

*Opening Hymn.* "Come, Ye Thankful People."

*Scripture.* James 1: 17; 1 Thessalonians 5: 18.

(*Please turn to page 45*)

# To Help You in Your Meetings

*On this page you will find quotations, poems and other material that will be of assistance to leaders in preparing their meetings.*

In the year 1621, the first Thanksgiving was celebrated by order of the governor of the New England Colony. "It is ordered throughout this jurisdiction shall be set apart a day of Thanksgiving to Almighty God for his mercies to our dear native land."

Edward Winslow, in his diary, wrote, "Our corn did prove well, God be praised, and our harvest having been gotten in, the Governor sent four men fouling, so that we might in Special manner, rejoice together."

■

New occasions teach new duties; Time makes ancient good uncouth,
They must upward still and onward, who would keep abreast of truth.
Lo, before us gleam her camp-fires; We ourselves must pilgrims be,
Launch our Mayflower, and steer boldly through life's desperate winter sea.

*—James Russell Lowell.*

■

Take the Sunday with you through the week,
And sweeten with it all the other days.

*—Longfellow.*

■

He who does not prevent a crime when he can, encourages it. . . Who profits by a crime, commits the crime.—*Seneca.*

■

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed;
It blesseth him that gives, and him that takes.
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings.
But mercy is above this sceptered sway;
It is enthroned in the hearts of kings;
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this—
That, in the course of justice, none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy.
But when ye pray, say *our*—not *mine* or *thine;*
*Our* debts, *our* debtors, and *our* daily bread!
Before the thronged cathedral's gracious shrine,
Or in thy closet's solitude instead,
Whoe'er thou art, where'er thou liftest prayer,
However humble or how great thou be,
Say our, thy brother man including there,
And more and more it may be thou shalt see
Upon life's loom how thread to thread is bound;
None for himself, but man and fellowman,
Or near or far, meet on one common ground,
Sons of one Father since the world began.
So shall God's Kingdom come in might and power
When all can pray, not mine, or thine, but *our.*

*—Frances Crosby Hamlet.*

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### *Must We Have War?*

(*Concluded from page 38*)

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3. What would happen in this country if every Christian resolved not to engage in war? In the world?

4. Do you believe that conscientious objectors should be exempt from military service? If so, why?

#### Additional Helps

*All Quiet on the Western Front,* by Erich Maria Remarque.

*War Is a Racket,* by General Smedley Butler.

*The New Western Front,* by Stuart Chase.

*Days of Our Years,* by Pierre Van Paassen.

The picture study, "The Conquerors," on the inside front cover of this issue of Baptist Leader, may be used profitably in the meeting as an introduction to the discussion.

Also of help is the article, "An Army for Peace," by Morgan, and the John Scott Douglas' story "Second Armistice," in the November 5 issue of *Young People.* Cartoons showing the cost of war materials appeared in *Young People's Leader* and Baptist Leader from November, 1938, through August, 1939.

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### *The Truth About Alcohol*

(*Concluded from page 42*)

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4. Ask the police captain also what rules concerning drinking govern policemen and firemen.

5. Secure from your high school athletic coach a list of the rules concerning the use of alcohol that athletes must follow. Ask him why these rules must be kept.

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### *Using Our Privileges*

(*Concluded from page 43*)

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as a Christian for studying conditions that control distribution, and for helping to bring about legislation fair both to producers and consumers, employers and employees? What do you know about the thousands of young church people everywhere who are helping in this way?

#### Act

1. As individuals make yourselves personally responsible for discovering conditions in your community. Try to analyze basic causes and possible effects.

2. As a group make a survey of your community and publish your findings.

3. Seek to associate your group with other agencies that are working to improve conditions.

4. Ask your pastor to preach on subjects that fit into your study and work.

5. Work for legislation that will reform existing evils and continue present gains.

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### *Thanks to the Giver of All Good Gifts*

(*Concluded from page 44*)

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*Hymn.* "For the Beauty of the Earth."

*Presentation and Discussion of Topic.*

*Preparation of the Group's Own Thanksgiving Litany.*

*Reading of the Litany.*

*Hymn.* "O Lord of Heaven, and Earth and Sea."

*Benediction.*

#### SUGGESTION TO THE ADULT LEADER

"The Sacrifices of Thanksgiving," by Dwight J. Bradley, on page 14 of this issue of Baptist Leader, will prove helpful.

INTERNATIONAL ADULT LEADERS ASSEMBLED AT LAKE GENEVA, SUMMER, 1939

# Adults to Act Their Age

## An Account of the New Program of the United Christian Adult Movement

By GOODRICH GATES

*Associate Secretary and Director of Religious Education for the Council of Churches of Greater Cincinnati*

IF the aims of the United Christian Adult Movement are realized, every phase of life—personal, social, economic, and international—will experience a new quickening and spiritual direction. For the past three summers significant conferences have been held at Lake Geneva. This coming year an effort will be made to extend the activities of the movement throughout the nation. Those who attended the most recent conference at Lake Geneva were so revived that they are determined that adult Christians everywhere shall feel the same reviving.

As a result of their study of ways of developing this continent-wide outreach and program, the commissioners voted that instead of having next year another conference at a central point, they would arrange for regional conferences throughout the nation. With this decision to spread the inspiration of the movement and to get out into the field with the movement's findings, a new conception of adult education took form. Ideals are to be brought down to earth. They are to be made concrete, and there is a strong determination that these ideals shall be realized. Gone, therefore, is the opinion which at first was held by many members of the commission, that "you can't do much with adults." In its place has come the conviction, "adults can do something."

### FINDINGS OF THE COMMISSIONS

Typical of all commission meetings, but spot-lighted in their own right, were the conferences on "The Bible in Life." The Bible was seen to be a source of comfort and peace; but what is more, "the major influence in shaping western civilization" and a "help to stand in difficult times." This group addressed itself to the present situation, and it determined that "if we are to continue as democratic, freedom-loving people, the Bible must be for us, as it was for our fathers, a vital guide to living.

All sorts and conditions of men are embraced in this commission's purpose. It would have the Bible more widely used by parents, business and professional men and women, the unlettered, the educated groups, the wealthy (cultured or not), industrial groups, migrant groups, and the residents of trailer camps.

Not the least of the consideration in this, as in other commissions, was the need felt for evidencing such Christian enthusiasm as would "help overcome the

dead weight of inertia in a shell-shocked generation." This renewed sense of urgency was closely related to world events. The international scene helped to underscore it. The days spent at beautiful Conference Point were far from being an unrealistic escape from current problems. During that week came the news of the W. P. A. layoff strikes, and members of several commissions shuttled between Lake Geneva and Chicago in an effort to prevent bitterness and bloodshed.

The Commission on "Community Issues" waded into its task and came out laden with practical material discovered by its members and applicable to situations the country over. How to select the most acute problem, how to survey it, how to blue-print the proposed action; then how to do the job—none of these steps was omitted. Not even the difficulty of bringing Christian people to a commitment of themselves to the whole task of the kingdom of God was overlooked.

This study group—and it was the same with the others—avoided vapid generalizations. Specific issues were taken up, such as the gambling mania, the liquor industry, salacious publications, delinquency, poverty, intolerance, war, conflicting loyalties, unemployment, industrial relations, interchurch cooperation. To read the entire list is to see one or more evils which immediately might be scouted and attacked.

Adult workers concerned with family relations will find the report on "The Christian Family" thought-provoking and helpful. This group gave much attention to ways of securing the understanding cooperation of parents in the religious education of their children. Also, to ways by which the family might be won for Christ and the church, the church here being thought of as a "fellowship of Christian families." Listed are things which home and church are doing together, and can do increasingly. The discussion of "Church Life and Outreach" will encourage ministers, teachers, parents, and all who are eager to see the church make its influence felt upon its environment.

The Commission on "Major Social Problems" did not "pull its punches." It recognized clearly that economic issues do not arise in a local church so often as in the community that surrounds the church. Hence, these issues may best be met by the churches working cooperatively. Furthermore, these issues ordinarily involve non-church groups. The churches must meet with such groups, work with them; not merely seek to win their members to church loyalty.

A new area, hitherto untouched by the United Christian Adult Movement, is certain to receive a major emphasis during the coming months. This is the area of "Government and Democracy." The terse, staccato wording of these findings indicates how important this field is. They are worthy of serious study.

The basic principle of Christianity is clearly stated, its purpose and goal lucidly shown. Then, the best in democracy—its principle, method, and purpose—is revealed as stemming from the roots of Christianity. Note this statement: "Democracy is for us the social expression of Christianity in the realm of such organized human relationships as the family, the school, the church, industry and government." The movement goes further. It is convinced "that under democratic forms of government man moves most surely and rapidly toward the realization of the ideal of the kingdom of God. . . Christians are under obligation to participate to the fullest extent of their ability in the operation and control of the processes of democratic government."

In the face of threatened restrictions of speech and the danger of controlled organs of propaganda, the Christian adults of America will be helped to remember, and to remember yet again, that "freedom of the press, of movement, of speech, of assembly, and of worship are civil liberties guaranteed by our Constitution . . . and vital to the preservation of liberties in church and state."

Constantly in the consciousness of the commissioners was the threat of another World War. Now the worst fears, save only the involvement of the United States, are being realized. Many are the temptations to pessimism. Can men learn? Will nations never save themselves?

But there is this remarkable fact: not a finding, not a line of study by the Commission on "World Relations," as yet has been outdated by the world catastrophe.

God is universal love. His strength is behind each person who seeks to extend fellowship, righteousness, and justice among men. God has the power to build his world-wide kingdom, so needs not that the truth be served by lies, or that goodness be helped by evil, or that love be assisted by hate. "Evil can always be overcome with good and never with more evil." Trenchant words which need wide repetition! Therefore Christians must work always for brotherhood and peace, must repudiate war as a large-scale effort to overcome evil with more evil, and—note this!—must "reject imperialism, whether in the name of economics, politics or religion, as a denial of brotherhood."

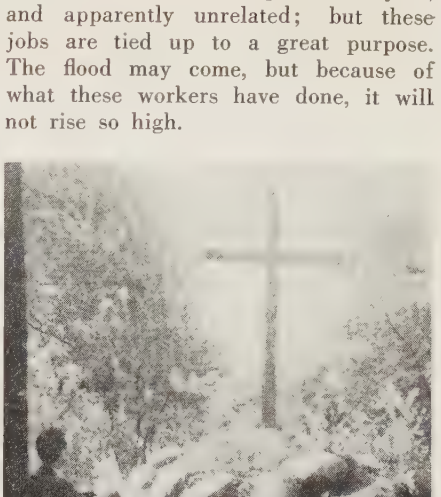
The wide-extended ministry of the church in preaching, teaching, healing and social service, is emphasized as never more needed; and the climax, personal commitment, follows in the reminder that the Christian bears his final and most valid witness through his patient and joyful bearing of the voluntary suffering of the Cross.

"But if men be all undone. . ?" The Commission on "Faith and Experience" faced this issue. It considered how the inner strength of teachers, lay leaders, church administrative officers, might be built up. It discussed the techniques of sharing, of alternation between meditation and action, and all the aids to personal religious living—not one was overlooked that would help us to become the persons we want to be, and "ought to want to be."

## THE REGIONAL CONFERENCES

Now that November is here, the churches and the church schools soon will be hearing of the plans for the regional conferences. In them, large numbers of Christians will have opportunity to review the findings of the Lake Geneva conference and to map plans of action for their own communities. The districts to be served by these regional conferences are being determined, and centers are being selected to which adult workers may easily go. Canada is to be served as well as the United States.

Can the job be done? Will there be, on the part of each of the commissioners, the necessary consecration and determination to continue the drive, each in his own constituency and sphere of influence? We believe there will be. Christian workers, as one of the leaders pointed out, are conservationists. Against the threat of a devastating flood, they may seem to be doing little. They plant a shrub here, they build a wall there; they terrace this acre and reforest that acre. Not spectacular jobs, and apparently unrelated; but these jobs are tied up to a great purpose. The flood may come, but because of what these workers have done, it will not rise so high.



Photos by Gates

"THE CHRISTIAN BEARS HIS OWN WITNESS . . . THROUGH THE JOYFUL BEARING OF THE VOLUNTARY SUFFERING OF THE CROSS"

# International Sunday School Lessons

**Theme for the Quarter: The Kingdom of Heaven: Studies in Matthew**

Aim: To learn from a study of the Gospel of Matthew the teachings of Jesus concerning the Kingdom of heaven, and to ascertain the significance of those teachings for the life of today, both in personal character and in social relationships

*These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1937, by the International Council of Religious Education and are used by permission.*

LESSON 6—NOVEMBER 5

# Righteousness and World Peace

**Matthew 5:17-20, 38-45; 6:1-4**

5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

KEY VERSE: *Ye therefore shall be perfect, as your heavenly Father is perfect.—Matthew 5: 48*

## TO BE READ EACH DAY

Oct. 30. M. Righteousness in the Kingdom. Matthew 5: 17-20.
Oct. 31. T. The Rule of Love. Matthew 5: 38-45.
Nov. 1. W. Right Living Before God. Matthew 6: 1-8.
Nov. 2. T. Loving Our Enemies. Luke 6: 27-38.
Nov. 3. F. Christian Duties Required. Romans 12: 9-21.
Nov. 4. S. Sharing with Strangers. Luke 10: 30-37.
Nov. 5. S. The Universal Prayer. Matthew 6: 9-15.

## SCRIPTURE SAYS—

***By J. W. Bailey***

Matthew 5: 17, 18 emphasizes the permanency of the law. By "the law" is meant, of course, the law of the Old Testament. With this law Jesus associates the words of the prophets. These laws and these prophecies are declared to have permanent significance. Jesus affirms that he had not come to destroy them, but to fulfil them.

For further light, we should compare this statement with the words of Paul as found in Romans 3: 31 and 8: 1-4. A careful reading of these passages will show that Paul is saying that the law received its fulfilment in the Gospel of Christ. In both Matthew and Romans, the center of thought is the righteousness demanded by God, as set forth in the law and the prophets. In other words, righteousness is a permanent demand of God. Faith, producing righteousness, establishes the law.

### Jesus Set the Standard Higher

Of all the religious classes among the Jews, the scribes and the Pharisees were the most exacting in their demand that the law be punctiliously observed. No other leaders claimed so much righteousness in their own lives, or were so insistent that others should join with them in observing all that was set forth in their law and traditions.

But Jesus affirmed that anyone who would be a disciple of his must exceed the Pharisees in righteousness. And he meant nothing less than what the words plainly state. He set up for those who would be his disciples a higher standard of conduct; he made more exacting demands of them than did the scribes and the Pharisees. To try to let ourselves down from this demand is plain perversion of the Scripture.

### Jesus Made the Demand Deeper

Matthew 5: 21-47 is Jesus' amplification of the statement reported in Matthew 5: 17-20. To show what he had in mind in his insistence upon righteousness, he gives a series of illustrations. They deal with murder, adultery, divorce, vows, retaliation, and love of one's neighbor. In every instance, Jesus carries the righteousness back to the attitude and motive which lie behind the act. It is possible for one, even when his heart is unlovely and full of evil, to act in such a way as to give the appearance of living righteously. Jesus' demand is that righteousness be a reality in the very center of self.

### Jesus Made the Demand More Inclusive

Jesus demands an attitude toward one's enemies that is beyond all human thinking and deciding. Those of old heard as we do today, that our enemies should be treated as they deserve. Jesus' requirement that we pray for them and do them good completely transcends what the human heart finds within itself

he will to do. If at any point we realize our failure to reach the level of esus, surely it is here. Such living is ossible only to those who have received is spirit into their hearts, and who try n simple faith and honest devotion to o his will as he reveals it. Here, if nywhere, we are brought to realize how ompletely we depend upon him. "If ny man have not the Spirit of Christ, e is none of his," says Paul (Rom. : 9). We must be renewed in the spirit f our minds (Eph. 4: 23) by Christ's wn divine power.

### esus Made Perfection the Test

The words of Matthew 5: 48 are not promise, but a mandate. They set ie ultimate standard by which the life f every disciple is to be tried. Levitius 19: 2 announces the holy character f God as the basis for a like holiness n the part of the people of Israel. Deuteronomy 18: 13 makes the same demand, for the word used there for "perect" means without moral fault or blemsh. Jesus, therefore, is saying that the tandard by which God will test our ves is just that righteousness which God as within himself. A little reflection hould make it clear that this is demanded by the very character of God. eing righteous, he must judge righteously.

### lmsgiving and Prayer

The Pharisees and others commonly ade quite a show of their almsgiving, n order to gain a reputation for charty. The statement of Matthew 6: 2, hat they *have* their reward, is used very equently in the papyri of that period o indicate that someone has received ayment in full for whatever sum of oney was due him. Accordingly, Jesus saying, that these Pharisees have reeived the reward they sought. They ave attracted attention to themselves.

In saying that the one who prayed hould enter into his "inner chamber," esus again used a word which means ore than appears on the surface. In ie papyri the word is constantly used o designate a place where one transacts is business, an inner place for the completing of private transactions. Thus, esus meant that when we pray, or do ther business with God, we should re re to the place where we carry on ur most private affairs. This is in sharp ntrast with the habits of the Pharisees, ho sought full publicity for their prayg.

As with the almsgiving, so with this raying. Jesus says that the men who rayed so ostentatiously had received the eward they sought, the praise of men. et them write out a receipt for payent in full, for they had received all at they would ever get.

## PERFECT LIKE GOD

***By Samuel M. Lindsay***

"Be ye therefore perfect, even as your Father which is in heaven is perfect." —*Matt. 5: 48.*

This should be the aim of every man. But how can a man be perfect like God?

### 1. By Studying the Life of Christ

We must remember that he who preached the Sermon on the Mount demonstrated in his human life what he taught.

By studying his attitude toward women and children we may learn about the gentleness of God. By studying his healing miracles we may learn about the sympathy of God. By studying his attitude toward the quarreling disciples we may learn about the patience of God. By studying his death on the cross we may learn about the love of God. Henry Ward Beecher spoke truth when he said: "When I say God, I think Jesus and when I say Jesus I think God."

Benjamin Franklin tells in his autobiography about his fight for character. He desired to eliminate from his life the habits that were a personal liability, and he was determined to cultivate the virtues that represent the component parts of character. Many of us have had the same ambition, and we search for the way that leads to life.

If we would be what conscience tells us we ought to be, we must come to God and seek his help. Because of his interest in us he sent his Son to be our Saviour. Jesus, during his public ministry, communicated to his followers the power that transformed their personalities; bad men became good, selfish men became unselfish, and turbulent souls became peaceful. Those who experienced this transformation of character became evangelists of the glad tidings, and the gospel has never been lost. Today it is preached around the world and we are urged to turn to God for salvation.

If we would develop a Christlike character we must accept Jesus as our ideal, as our Saviour and Lord. He is the Eternal Picture of the normal life and the Eternal Source of spiritual power.

Jesus shows us the perfect life. If we would become like him we must live with him, we must read from the Gospels every day and seek to visualize his excellencies. This is an old method. The Hebrew poet understood it when he wrote: "I have set the Lord always before me." Paul practised this method and believed in "looking unto Jesus, the author and finisher of our faith." This is practical psychology and practical religion. We must live with Christ if we would become like Christ.

Two boys were on their way to school one wintry morning. They decided to walk across a field and discover who could make the straightest track through the snow. When they had crossed the field, one found that he had made a very crooked trail and that the other had walked in almost a straight line. Turning to his chum he said, "Tell me how you did it." His companion answered, "When I started off I fixed my eyes on this tree and I never took them off it until I arrived at it." The other responded: "That explains it. All the way across I was looking either at my feet or at yours." If we would be Christlike we must practise looking unto Jesus. As we live with him we shall be transformed into his likeness and become able to say, "The Lord will perfect that which concerneth me."

### 2. By Living the Teachings of Jesus

"Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

"If any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

"Give to him that asketh from thee, and from him that would borrow of thee turn not thou away."

"Love your enemies." "Bless them that curse you." (Speak well of your enemies every day.) "Do good to them that hate you." (Perform a good act for your enemies every day.) "Pray for them which despitefully use you." If you will follow the technic of Jesus you will master hatred in your life and learn that it is possible to love your enemies.

These commands of Jesus are as important as his commands to be baptized and to partake of the Lord's Supper in his memory. If every man were to practise these commands of Jesus we would have a world of godlike men.

It is possible for a Christian to translate these commands of Jesus into life and action. Why don't we start the crusade as individuals? The reason we neglect them is because a recognition of them means suffering and sharing.

## LESSON APPLIED

***By Howard K. Williams***

We have considered Jesus' birth and growth into manhood; his baptism, which was a declaration of his relation to God and man, as champion of the right; his testing, which proved his ability as a champion of the right. Last week, we began a study of his presentation of the principles of his kingdom, commonly called the Sermon on the Mount. In that lesson, which was concerned with the Beatitudes, Jesus told what qualities are required of those who would belong to his kingdom. He

showed the inner joy of those who possess these qualities, and he stated that the members of his kingdom are related to the world as salt and light.

The purpose of this lesson is to discover that absolute standard of right which God gives, in order that we may measure up to it and so qualify as members of Christ's kingdom. What is the right, as interpreted by the laws of God?

### The Righteousness of the Law

What was this righteousness? If you will read Leviticus and Deuteronomy, you will find what were the old laws given under Moses. Those laws were fundamental, essential, necessary to man's highest good. Jesus so strongly believed in them that he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." They were written in the very nature of mankind.

But the scribes and the Pharisees began to interpret these laws, and when people interpret anything, they nearly always misinterpret it to some degree. This is evidenced by the wide divergence of opinion as to the meaning of any given topic, verse of Scripture, or event. A man makes a certain statement, and at once men begin to talk about what he said. What did he mean by it? How surprised we sometimes are at what people make out of what we have said! We exclaim, "I did not mean that at all!"

Some years ago a speaker, in addressing a conference of ministers, made a remark about a certain organization. He did so merely as an illustration. In the papers that night there were headlines and articles which greatly distorted the meaning of his address and his incidental remark. In the same manner, the Pharisees had so distorted the law that no one could recognize it. For example, the Sabbath was made for man's good, but the Pharisees had made so many rules concerning things that might not be done on that day that the Sabbath could not be kept. Consequently, it fell into disrepute among the thinking people.

Jesus knew the law, and he knew the Pharisees' interpretation of it. He therefore sharply cut away those interpretations, which were like so many husks, and revealed the inner kernel, the law in its true significance.

### The Fulfilment of the Law

Jesus thereupon gives his spiritual interpretation of the laws of Moses. He shows that obedience to the law is conditioned, not upon external observance, but upon the spirit within.

Said a judge of our present lawlessness, "You laugh at laws!" This lawlessness is due to the lack of an inner respect for law. We break the laws of God and man, then laugh about it. We do so, because we do not have the law in our hearts.

"If you would belong to my kingdom," says Jesus, "you must have a righteousness that exceeds the external righteousness of the Pharisees. Do not murder; but more than that, do not cherish anger in your heart, for anger leads to murder. Do not quarrel with anyone, for you cannot worship God if you are not right with others."

*Do you care what people think of you? Do you go right on making enemies, regardless of this statement of Jesus?*

"Thou shalt not commit adultery." Certainly not! But more than that, you must have a clean mind!

"Thou shalt not forswear thyself." If one does not lie, he has no need to swear. People swear that they are telling the truth, because they want to deceive. Let your life and word be simplicity itself. Let your Yes be Yes, and your No be No.

The old law of retaliation came out of a crude age. If a man knocked your tooth out, you had the right to knock his tooth out. Now, in our "civilized" age, we hate that law; so we proceed to knock the man's head off! We "get even" by being worse than our adversary. Hence, personal grudges, industrial lockouts, strikes, murders, war. But Jesus says, "That isn't the way at all."

*Why don't we, for once, try Jesus' way?*

Jesus says: "Be twice as willing to carry a man's burden as he is to make you carry it! Be twice as willing to suffer a slap in the face for Jesus' sake as your enemy is to slap you! Be twice as willing to lend to a needy person as he is to borrow from you!" In other words, love, bless, do good, and pray for your enemy!

But that is hard? Surely. It is the hardest thing in all the world. It is easier to be a general in the army, easier to master the most intricate problem in mathematics, easier to climb Mount Everest, than to "be good" with this kind of goodness.

### The Goal of This Righteousness

That we be like our Father in heaven; that is the goal of this righteousness. Do you know the story of the man who played God? He was rich and disgusted with life. One day, from his high apartment-house window, he saw a young man and a young woman talking together in a park. He was able to read their lips. They discussed plans for a home, whe they could afford it. What fun it woul be, the man thought, to play God an help them. This man found a new i terest in life when he started trying t be like God.

To be like God! Not to be bette than somebody else, not to conform t set rules like the Pharisees, not to com pare ourselves with people who a worse; but to try to be as kind an helpful to all as God is, who sends h sun and rain and blessings on all— even on those who deny him and curs him.

Our goal, then, is not to be as goo as others, but to be like God. That perfection. So this goal lies ever ahea of us.

*Are we now aiming that way?*

### The Outreach of This Righteousness

See it in alms; in giving that is s quietly and lovingly done that it help without anyone knowing.

See it in prayer, that seeks th Father's blessing.

And in fasting, that comes from rea concern, and is not an observance o certain days and hours for the sake o gaining merit. Suppose, on returnin home, that you are tired and hungr At the door, someone tells you tha your mother is very ill. Immediate you forget that you are hungry. Y fast without thinking of it, because y only concern is for your loved one.

*Do you ever fast for Christ and fo sinning men like that?*

If so, your Father sees. He knows Let all your life be lived in his know edge, in his sight! "Of such is th kingdom of Heaven."

*Do you belong?*

## VIEW-POINT OF YOUTH

***By Colena M. Anderson***

Another war has broken out in Eu rope. Every day the papers bring u news of man-to-man fighting, the bomb ing of cities, and the sinking of ship With an anxious eye on internationa entanglements, we come to the cel bration of Armistice Day, 1939, resolve that our own country shall not becom involved. The question for considera tion in today's lesson is no academi one. "Righteousness and World Peace holds first place in our thoughts an in our prayers.

War or peace? The question on th surface seems to be one for governmen to decide—in the decision we as ind viduals seem to have no part. Howeve

its roots lie down deep in the personal reactions of individuals—in you and in me. In the thinking of Jesus, personal peace paves the way to perfection, a state that some call the kingdom of God. This close relationship between individual souls and world peace is something we must make very clear to our young people, impressing them with the truth that lasting peace never can come to the world until each individual in his heart lives at peace with himself and with his neighbor. Again we need to remind ourselves of Plato's words. "The state is only the individual writ large."

Young people looking forward to participation in the Peace Groups sent out by the Society of Friends come face to face with this truth when they fill in the application blank. A study of some of the questions asked in the application may well form the basis for a class discussion that will serve as a fitting memorial for Armistice Day.

Have you a serious interest in the development of a technique for the nonviolent adjustment of conflict as a substitute for the use of force?

1. Are you especially interested in promoting better international relations?
2. What studying have you done in this field?
3. Have you been actively engaged in any peace work? How?
4. As you now see it, could you take part in a war in which this country was involved?

If so, under what conditions?

These questions, answered honestly and fully, should do for your class discussion what a dive from the springboard does for the swimmer. They will bring the pupils immediately into deep water from which each one must strike out for himself. If few members of the class have done any studying in the field of better international relations, it is time they started. The teacher should be prepared to suggest radio programs and magazine articles that deal with this subject.

Current periodicals abound in discussions of America's position with regard to the European war. Keep on hand the best articles, those that show a Christian point of view, so that the class may examine them to see how other individuals are answering peace questions. No teacher of this lesson can wait until Saturday night to do his preparation. He must be on the lookout for material every moment.

Has your class as a whole done anything definite to preserve peace, except to hope that our country will not enter into war? If so, capitalize on that now. Ask for a report. Evaluate it. See what more could have been done. If no action has been taken, make plans now to do something. Some classes have sponsored peace programs for the church. Some have given peace plays, like "Brothers." Others have canvassed the town with peace information.

For help in answering question 4, see the article by ex-President Hoover in *The American Magazine* for August, 1939, or the reprint in the *Reader's Digest*, September, 1939. Have the individuals in your class ever faced this question for themselves? Have they answered it? Do they distinguish between a war of aggression and one of defense? Have they made up their minds as to their response to each? What do the girls think about the boys going to war? What do they think of conscientious objectors? Difficult questions to answer. But this is the crossing of our new frontier—this thinking problems through and praying for them.

Mr. Hoover, in the article mentioned above, discusses the new frontier, the frontier of the mind, that we Americans must cross, not by axe and gun, but by good, hard original thought. Only private initiative, he believes, can provide this one weapon that will open up the new frontier.

Thus, every individual must think through for himself the meaning of Christ's teaching: to love one's enemy as oneself.

Planting today's lesson deep in the hearts of our youth and letting it sprout there and bring forth the fruit of world peace, is the task of a pioneering soul, a task more difficult than blazing new trails across an unknown continent, calling for more faith than sailing on uncharted seas, demanding such self-discipline as we have associated only with the prophets and the saints. Are we equal to it? Let us as teachers be very sure of this: we shall never work as flaming apostles for peace until we have taken today's lesson into our own hearts and translated it into our own personal lives.

## LESSON BROADCAST

***By Bernard C. Clausen***

THE ANNOUNCER. The lessons for the next few weeks are attempts to reveal the spirit of Jesus through his teachings. His sayings have always been recognized as representing the highest possible ideals. But many people have set these sayings aside as wholly impracticable. This week we confront some of Jesus' hardest sayings. Can they be applied to times like these?

THE NARRATOR. The Revolutionary War brought suffering and tragedy to Nantucket Island. The whaling industry on which the inhabitants depended was stopped, because their ships could be plundered by British ships lying outside the island's only harbor. On the island lived many members of the Christian Society of Friends, who tried to apply their religion in the midst of their difficulties. As the scene opens, one friend, William Rotch, is talking with his family about the crisis.

WILLIAM ROTCH. Outside the harbor the British privateers wait. We know that they have been waiting to sail in past the headlands and to rob us of all we have.

HIS WIFE. If they have been waiting, why have they not come in? They would soon discover for themselves how little we have.

WILLIAM ROTCH. They need a west wind to make the passage, and all through these days the wind has been from the east. We should thank God for that.

THE CHILDREN (*running into the room*). Father, a ship has just come inside the harbor wall! It flies an English flag!

WILLIAM ROTCH. But no ship can come through on an easterly wind!

HIS WIFE. There goes your east wind. What about God now?

THE CHILDREN. Father, they are bringing the sailors to our house.

THE OFFICER. In the name of the King——

WILLIAM ROTCH. Here is my hand, friend. I welcome you to my house.

THE OFFICER. Then you are a loyalist! You are not an American traitor.

WILLIAM ROTCH. I am an American. But I would like you to take dinner with me.

THE OFFICER. I came here for plunder.

WILLIAM ROTCH. I know of no better place for you to begin than here at my house, for I am better able to bear the loss than anyone else.

THE OFFICER. Are there any more men like you on this island?

WILLIAM ROTCH. There are many better men here. Last winter my neighbor distributed four hundred barrels of flour among the poor of the island. The widow woman across the road has made garments for the little children.

THE OFFICER. Friend, give me your hand! Your island has conquered me! Farewell!

THE COMMENTATORS. Do not say that Christianity has been tried and found wanting. Christianity has been found difficult and has not been tried.

If someone sues you for an egg, give him the hen also.

LESSON 7—NOVEMBER 12

# The Christian's Chief Concern

**Matthew 6:19-34**

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

KEY VERSE: *Seek ye first his kingdom, and his righteousness.—Matthew 6: 33*

## TO BE READ EACH DAY

Nov. 6. M. True Treasure. Matthew 6: 19-25.
Nov. 7. T. God's Kingdom First. Matthew 6: 26-34.
Nov. 8. W. Solomon's Wise Choice. 1 Kings 3: 4-12.
Nov. 9. T. The Danger of Riches. Mark 10: 23-31.
Nov. 10. F. Service in the Kingdom. Luke 5: 1-11.
Nov. 11. S. Contentment Is Great Gain. 1 Timothy 6: 6-11.
Nov. 12. S. God's Care for Us. Psalm 40: 1-8

## SCRIPTURE SAYS—

***By J. W. Bailey***

### Concern for the Permanent

First to be emphasized in this lesson passage is concern for the permanent. The moth mentioned in Matthew 6: 19, 20 is the familiar clothes moth, which is said (Isa. 51: 8), to eat woolen garments. The word which in Matthew 6: 19, 20 is translated "rust" is from the same root as the word "eat." Rust is one form of eating away; the wear and tear of time is another form. The idea expressed is that destruction comes naturally to material possessions. They wear out, or become corroded, or are eaten by moths. Accordingly, do not treasure up things that are subject to these familiar processes of decay.

On the contrary, treasure up those things that belong to the spiritual realities and are not subject to decay. Just what these realities are, is not said here. Jesus assumed that his hearers would readily understand. They are the treasures of life in the kingdom of God. They constitute the supreme wealth.

### Concern for Clear Vision

Concern for clear vision of true values is the second point emphasized. The affections of the heart will center upon the treasure which one has (Matt. 6: 21-23). If this treasure is in the realm of the material, then that will be the standard by which the entire life, with its scale of values, will be measured.

The expression, "a single eye," was a frequent Jewish idiom for an attitude that saw clearly and gave to wealth its true value. It expressed itself not in hoarding, but in the giving of alms. The "evil eye" was the eye that could not see clearly and that showed itself in niggardliness. This is shown by such passages as Deuteronomy 15: 9; Proverbs 23: 6, 7; 28: 22. The expression is found also several times in the later Jewish writings, and there reflects essentially the thinking of the time of Jesus. Luke 11: 34-36 gives the expression a wider application. He makes it refer to the whole range of one's attitude toward truth and one's appreciation of the true values of life.

But Matthew here, in his analysis of the effect upon one of the "good" or "evil" eye, goes deeper. "If therefore the light that is in thee be darkness" carries more meaning than the simple thought of being unable to see. It means that the very light by which one sees from within has turned to darkness. That is to say, one then has an organ of vision which is misleading. It is more than defective vision; it is perverted vision. Everything is out of perspective, out of focus. A man sees, and thinks that he sees correctly. He does not know that he hasn't seen anything truly. If he places wealth and material things at the top in his scale of values, then he sees everything else in inverted form. He has no correct vision about anything.

### Concern for God, Not Gold

The third point of emphasis has to do with God and gold. God is on the one side and gold on the other. If one chooses to serve God, he cannot at the same time serve gold; if one chooses to serve gold, he cannot at the same time serve God. A choice between the two is absolutely necessary. We may try to escape this fact, but we will serve the one or the other. We must serve God if we are to master gold. If we refuse the mastery of God, we do not thereby become free; instead, we accept the mastery of gold. And gold is a hard master who gives but small compensation. In the end we lose it, and with it all else.

### Concern for the Kingdom of God

In Matthew 6: 25-32, the emphasis is on the mastery of one's mind. One is not to be distracted by the many claims which material things make upon the attention. A proper understanding of the situation will enable one to be calm and to exercise self-control in all the varied affairs of life. There are several

considerations which should help one to achieve the correct attitude.

First, self is more than substance. Why should one be so much concerned about the lesser value and so little concerned about the greater value? The word for "life" is the same as that which is used in Mark 8: 36, and which Luke 9: 25 makes equivalent to "self." One's real self is more than his food, or his clothing, or any of his material possessions. Therefore, attend to the greater first.

Second, we may count upon God's care. It is here clearly stated. God cares for the animals and the grass and the flowers. He clothes these flowers with a beauty that surpasses the glories of Solomon. Cannot God be trusted to care for those who are of vastly more value in his sight than all the flowers and birds?

The Gentiles—pagans, we would call them—sought after things to eat and things to wear, and regarded such things as of first importance. But one who is at heart a true Christian, not a polished pagan, will make these things secondary.

Third, and finally, a proper perspective in all our searching and striving will place the kingdom of God and its righteousness at the very soul and center of our concern. If we really and truly give God and his kingdom first place, he will take care of all our other needs. So says Jesus in the closing verses of this passage. The statement is clear and unambiguous.

## WORRY

***By Samuel M. Lindsay***

"Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the meat, and the body than raiment?

"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—*Matt. 6: 25, 26.*

Matthew 6: 25-34 is an exhortation by Jesus not to worry. The cure for worry is found in verse 33: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Worry hinders us in our work, injures our health, destroys charm. Worry is the mark of an unbeliever.

In the year 1853 Herbert Spencer wrote to his father: "I was sorry to find that your nervousness made you, as usual, expect the worst results conceivable. It is a pity when inclined to take such gloomy thoughts you cannot call to mind how many times you have prophesied dreadful results and have been mistaken."

All of us are prone to worry. When we become nervously exhausted we lack the necessary strength to overcome worry.

Life is serious business. There are burdens to carry, mountains to climb, problems to face. Often the burdens seem greater than our strength, the mountains too steep for us to climb, and the problems too serious for us to solve. But worry neither strengthens nor helps us. Let us face our problems courageously and work faithfully to solve them; then the consciousness that we have been brave and have done our best will so occupy our thoughts that there will be no room in our lives for worry.

Some men worry about the problems of today, but most of us worry about those of tomorrow. When we become over-apprehensive about the future, it is wise to pause and think of the past. In so doing we remember that most of the things we worried about never happened. We need to be reminded frequently of the words of Herbert Spencer: "Many times you have prophesied dreadful results and have been mistaken."

Worry can be conquered by faith. Worry is like a rat; faith is like a cat. Let the cat into the garret and it will drive out the rat.

### Worry Not About Democracy

Our form of government fits our emotional and psychological life. It confers the greatest possible benefits on the largest number of people.

It has afforded us the maximum degree of liberty in speech, press, finance, conscience and religion.

We shall become neither Fascist nor Communist. We are not going to have a bloody revolution.

### Worry Not About Civilization

The good people in the world greatly outnumber the bad. Although a constant fight goes on between the higher and the lower, the higher is winning. God is on the side of goodness; although evil is mighty, God is almighty.

Civilization is not bound for the scrapheap. The progress of humanity is upward and onward.

### Worry Not About Death

Death is not an accident to life; it is an incident in life.

You were made for immortality and cannot escape it.

For the Christian, death is a door in a garden-wall.

Jesus said, "I am the resurrection and the life."

## LESSON APPLIED

***By Howard K. Williams***

Go back over the lessons we have had thus far on the Sermon on the Mount. Picture Jesus in a natural amphitheatre, near the Horns of Hattin and in view of the Sea of Galilee, as he preaches this out-of-doors sermon on the nature of his kingdom, the personal qualities of its members, their place in the world, and the inner laws that must be obeyed if one would belong to his kingdom.

The purpose of this lesson is to show the place which the kingdom must have in the life of a worthy member of it—the very first place. Every effort should be put forth to bring home to the pupils the importance, the common sense, the advantages of giving Jesus and his kingdom first place in their lives. But, first of all, do you, teacher, put him first in your own life?

### The Law of the Kingdom

The fundamental law of Christ's kingdom is that the search for God and his righteousness is to be one's first concern. Not second, or third, but first!

A moment's reflection will show that this has not been true in our lives. We have not put Christ first. A moment's observation, likewise, will show that the world, far and near, has not put God and his will first. Let us ponder this fact. What would it mean if we did put God first?

*As to our thought?* A business man often uses great acumen in business, but he has not energy enough left for church business.

*As to our time?* If we take a day off, it is taken on Sunday, rather than from our daily occupation. "Where were you Sunday?" "I visited a relative. Sunday is the only time I have." This is an admission that we think God's time is less important than man's time.

*As to our money?* Paul urges that we lay aside the first-fruits of our increase. This is an acknowledgment that we put Christ ahead of ourselves. But how many do this? Do you lovingly, loyally, set aside with prayer the *first* of all your earnings? Set it aside for God before a thing is bought?

*As to our work?*

> The world is too much with us,
> Late and soon; getting and spending,
> We lay waste our powers.

The fact in the case is, that within and without the church, this fundamental law is not observed. We do not put Christ and his kingdom and righteousness first.

*Do you put him first? Do you know anyone who does?*

At this very moment, the nations are

seeking land, wealth, prestige, military power, economic supremacy, rather than goodness in their citizens.

Capitalists, laborers, professional men, individuals of all sorts are seeking money, pleasure, earthly things, rather than goodness. Use illustrations to emphasize this fact. We all are acquisitive by nature. Jesus says we should use this acquisitive instinct in seeking, not earthly treasures, but the treasures of the kingdom of heaven.

### How Obey This Law?

Negatively: "Lay not up for yourselves treasures upon earth." This does not discourage forethought as to the necessities of this life; neither does it teach that we should live a hand-to-mouth existence like a tramp does. The birds exercise forethought. Jesus appointed a treasurer to take care of the needs of the little company of disciples. But it does forbid the hoarding and treasuring of things. A miser piles up golden coins for no purpose but the hoarding; a business man may pile up profits with no thought other than that of gain.

Positively: "But lay up for yourselves treasures in heaven." There is no hoarding connected with this treasure in heaven, no selfish effort to pile up profits for ourselves in the future. An excellent illustration is in the life of the old doctor in Dr. Van Dyke's *Mansion.* This man did not think of himself at all, but went about doing good, and in that self-forgetful service, laid up treasure in heaven. Albert Schweitzer is a modern example of a talented man, who in any of several ways might have accumulated earthly wealth, but who today is trying to be like Christ among the natives of Africa.

### Why Obey This Law?

Jesus never asks anything unreasonable. It is the most sensible thing in all the world to be a Christian. Jesus here tells us why it is sensible to seek his kingdom first.

*Earthly treasure passes away.* Either it leaves us or we leave it. "Moth and rust corrupt." How often you have put something away to save it, and found, when you took it out later, that it was moth-eaten or rusted or out-of-date! Not a single earthly possession is lasting. Furthermore, "thieves break through and steal." This stealing may take any one of many forms. A sneak-thief may enter your home, or there may be a drop in the stock market, or a depreciation in the value of your real estate. Possibly the thief will be death. Reluctantly, the gatherer of earthly treasure finds the thing he tried to save slipping out of his hand. Alas for the poor man who has only earthly treasure when the summons comes to him to pass through the doorway of death!

*Treasure affects the heart.* Watch where a man turns in the newspaper. If he has stock investments, his first move will be to scan the market reports. His heart is there! If you have stock in heaven, your chief interest will be there; "for where your treasure is, there will your heart be also."

*Treasure affects the judgment.* I knew a man of double vision. He saw two objects where there was only one. He had to learn which was the real object and which was the double. When he drove an automobile, he had to cover one eye. What a handicap! His eyes did not work together. They were not "single," so they deceived him. Even so is it with the one who sees earthly things as important as heavenly things. He is never sure which is the real. His light is darkness. In that darkness he lives, and into it he draws others. You know such men. Recall them? They are those who say: "One world at a time. I'm not sure of the future. I belong to the present."

*You cannot serve two masters.* Dr. Conwell used to tell of an experience he had one day in a Canadian hotel. He ordered a meal. After a long time another waiter came and asked. "Have you given your order, sir?" "Yes," said Dr. Conwell, "I gave it a long time ago." "I'm sorry, sir!" said the man, "but we have two head-waiters. One gives an order; then the other gives a contradictory order, and things are in an awful mess." You can't live an orderly life with two head-waiters giving contradictory orders.

A boy came to me once and said: "I wish you would tell me what to do. My grandmother tells me to clean my room one way, and while I am doing it, my mother comes along and tells me to do it another way. Then my father tells me not to do it at all. What shall I do?" I said: "Get them all together and tell them you would like to obey them all, but you cannot do so unless they agree."

What a predicament! Yet many are trying that very thing, striving to obey two masters. It is not that *you* cannot do it; nobody can. So Jesus says: "Since you must obey one master, choose the right one."

### The Results of Obedience to This Law

1. *Security.* "Be not anxious!" "Why do you have all those wrinkles?" a child asked an old person. "Fretwork!" was the reply. "There is no need to worry," says Jesus; "no need, for God who feeds the birds and clothes the lilies is your Father and will care for you." We need not worry about necessities, if we seek Christ first. We may not get all we want, but we will get all we need.

2. *Serenity.* "The things that make for peace" come to those who seek Christ's kingdom first. Spurgeon, in a compartment of an English train, began feeling in all his pockets; then he settled back in his seat. A man who was in the same compartment noticed this and said, "You seem to have lost something." "Yes," said Spurgeon, "I have mislaid my ticket." "But you don't seem very worried!" "No, I am not. I have been in worse predicaments, but my Father always sees me through." "And he will this time, Mr. Spurgeon," the stranger said. "I am the superintendent of this division, and I presume God placed me on this train to take care of you." A life of serenity is the possession of those who seek Christ's kingdom first!

3. *Strength.* If we truly obey Christ in putting his kingdom first, we shall not try to carry tomorrow's burden. That burden would unfit us for our present tasks.

"We do not know what is going to happen the next minute," said a business man. He gave that as a reason for not going ahead with a religious enterprise. Even so! We do not know. We have never known. Paul did not know. Livingstone did not know. Nor do we. Jesus said, "Sufficient unto the day is the evil thereof." Our Father knows how much we can carry and gives it. Woe to the man who tries to carry tomorrow's burdens in addition to today's!

We shall find the hills not so steep as they look, when once we are on them; and strength will come as we climb.

## VIEW-POINT OF YOUTH

***By Colena M. Anderson***

### Reading the Scripture Lesson

The most effective reading of the Scriptures I have ever heard came through a loud-speaker. There was no person whose appearance or mannerisms could distract attention from the sublime words. There was only a voice, and that voice filled the room. I should like to hear today's lesson read that way. Some ingenious member of the class easily could set up a microphone attachment to a radio, so that today's text could be read from an adjoining room, like a broadcast. It would be something different. Youth likes that.

### Presentation of the Lesson

For a bit of a change here, too, arrange a display of the objects suggested by the verses: a moth-eaten garment, a rusted tool, a lamp or electric light, an advertisement for clothes, an advertisement for food or in its place a menu, a color-picture of a lily (better if you

an find a real lily, but in November hat is rather difficult), a picture of irds feeding. With this display you an do a number of things:

1. Review the Scripture verses, calling upon volunteers to read the verses uggested by each object. (Applicable o the younger classes.)
2. By calling attention to man's universal experience with these objects all own the ages, emphasize Jesus' use of amiliar things to teach great truths.
3. In a class trained to share experiences, these objects will bring to mind cidents to be shared.
4. Through a brief consideration of e continuity of the function of these bjects in spite of their changes in outer rms, we can review the lesson for ctober 1, "The World Into Which esus Came."

### or Class Discussion

Today's topic is "The Christian's Chief oncern." I have seen earnest young eople knit their brows over this subject nd ask, "What are the first things? ust what is this Kingdom and this ghteousness that we are to set above ll else?"

Let us begin by looking through the xt to see what this Kingdom is not. ppoint a scribe to write the answers h the board. The teacher who is faiiliar enough with the text will be able o place these answers in the order in hich they appear in the Scriptures and ithout reference to the Bible suggest ie points that have been overlooked. In art the list will read something like iis:

The Kingdom is not

1. A kingdom of material things.
2. A state of darkness.
3. A place of divided allegiance.
4. A place of fear and anxiety.

After these negatives are out of the ay, the road remains clear for the posive features. To vary our procedure id to review the verses in order, we may ow take our Bibles and go through the sson verse by verse, asking for a deeper editation on each verse. In this way e may understand better what Jesus eant to tell us about the Kingdom rough his vivid illustrations. The list ay start off like this:

The Kingdom is

1. A place outside the reach of moth and rust and thieves. (Who knows such a place? Where is it? What is it like? See Psalm 91: 1. Consider the familiar words of the hymn, "There is a place of quiet rest, close to the heart of God.")
2. A place of light. (Compare progress from candlelight to electricity with our growing knowledge of God.)
3. A place where faith and assurance displace fear and anxiety. (How can the unemployed live there? How have faith missions laid hold upon this verse? Does it work for everybody? For the members of this class? Have you ever tried it? What do you think of this statement, "There is a new frontier where men voluntarily become partners with God in removing the fear and anxiety about the things they have need of"? What is our responsibility?)
4. A place of few and simple wants. (List the desires of youth. Are these the things they really need? What light do verses 24, 25, and 28 throw on God's judgment of some of these desires?)
5. A place where the future does not intrude with dark fears and strangling anxieties. (What future "evils" do young people fear? Does worry help to combat any of them?)

### Experiment in Christian Living

One young person says, "This verse about not being anxious concerning the morrow suggests a technic of living that is psychologically sound. It's a test, too, of the depth of one's Christianity. Why should a Christian fear? I've tried not being anxious and it works." Have you, too, found the power in that verse? Try living this week without letting fear of the evils of tomorrow overshadow the good of today.

### In Preparation for Next Week

Note the suggestion at the beginning of the comments on next Sunday's lesson. Assign in class today the memorization of Matthew 7: 1-12. Ask all members of the class to use the same version of the Bible so that they may recite the verses in unison next week.

## LESSON BROADCAST

***By Bernard C. Clausen***

THE ANNOUNCER. At no point do the teachings of Jesus seem more unreasonable to us than when they deal with money. Those teachings were hard enough to take, centuries ago, when Jesus first uttered them. They are even harder today, for we have fallen into the habit of worrying. Can anybody pass Christ's tests in this field today? Is anyone really concerned about spiritual treasure?

THE NARRATOR. In Calcutta, in faraway India, a British missionary called upon a native Christian merchant to ask for financial help. Hesitating because he did not know how seriously the merchant took his religion, the missionary suggested a modest sum. Hear their conversation.

THE MERCHANT. I shall draw you a check, but you must allow me to set the amount.

THE MISSIONARY. Of course, sir. I merely suggested $50 because I am so burdened by our great need. But anything you decide to give will be gratefully received.

THE MERCHANT. Here, then, is your check. Use it well.

THE MISSIONARY. But it is for $250! Is this right?

THE MERCHANT. Remember, you promised. I was to set my own amount. I have set it. Use the money well.

A MESSENGER (*interrupting*). A cablegram for you, sir.

THE MISSIONARY. You look troubled. Is it bad news?

THE MERCHANT. Bad news, indeed. This cablegram tells me that one of my ships has been wrecked and the cargo lost. It makes a very large difference in my affairs. I shall have to write you another check.

THE MISSIONARY. I understand fully, sir.

THE MERCHANT. Here is the new check.

THE MISSIONARY. But this one is for $1,000! Haven't you made a mistake?

THE MERCHANT. I haven't made a mistake. That cable was a message from my Father in heaven. It read, "Lay not up for yourselves treasures upon earth."

THE COMMENTATORS. Anybody can carry the troubles of one day. The people who falter are those who add the troubles of yesterday and tomorrow. Combined, the load is too heavy.

Mohammed said: "A man's true wealth hereafter is the good he has done in this world to his fellow men. When he dies, people will ask, 'What property has he left behind him?' But the angels will ask, 'What good deeds has he sent before him?' "

The heart follows the treasure as the needle follows the magnet, as the sunflower the sun.

Luther said: "This little bird has had its supper, and is now getting ready to go to sleep here, quite secure and content, never troubling itself what its food will be nor where its lodgings on the morrow."

Anxiety is irreligious. O men, how little you trust God!

LESSON 8—NOVEMBER 19

# Living by the Golden Rule

**Matthew 7:1-14**

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye: and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeket findeth; to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask brea will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unt your children, how much more shall your Father which is i heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men shoul do to you, do ye even so to them: for this is the law and th prophets.

13 Enter ye in at the strait gate: for wide is the gate, an broad is the way, that leadeth to destruction, and many there h which go in thereat:

14 Because strait is the gate, and narrow is the way, whic leadeth unto life, and few there be that find it.

KEY VERSE: *As ye would that men should do to you, do ye also to them likewise.—Luke 6: 31*

## TO BE READ EACH DAY

Nov. 13. M. Warnings and Promises. Matthew 7: 1-6.
Nov. 14. T. Living by the Golden Rule. Matthew 7: 7-14.
Nov. 15. W. Warnings Against Covetousness. Luke 12: 13-21.
Nov. 16. T. The Promise of Grace. 2 Corinthians 12: 1-10.
Nov. 17. F. God Keeps His Promises. Hebrews 10: 19-25.
Nov. 18. S. Wise and Unwise Builders. Matthew 7: 24-27.
Nov. 19. S. The Righteous and the Wicked. Psalm 1: 1-6.

## SCRIPTURE SAYS—

*By J. W. Bailey*

### Honest Judgment

Jesus, in Matthew 7: 1-5, impresses upon his hearers the importance of showing honesty, and a bit of humor in all their judgments. To get at the hearts of those whom he addresses, he uses an exaggerated expression. The Oriental dearly loves this kind of language, and Jesus makes his point forcefully. "Get the 'big log' out of your own eye," he says, "and then you will be able to see the 'speck of dust' in your brother's eye." The ridiculous aspects of this comparison—a log and a speck—are part of the spirit of the expression. His hearers see his simile as he speaks, and they get a good laugh out of it. A man who cannot laugh at himself is hopeless. Jesus punctured the self-complacency of those who judged others with this simile which was so plain that even a man with a log in his eye could see its meaning.

But honesty, as well as humor, is in these words. Jesus' statement cuts both ways. He insists that everyone be willing to examine his own mind and to recognize the faults and failings he finds there. Such honesty in looking at oneself will result in a sincere endeavor to rid oneself of the wrong found in the life.

The man who is not honest enough to admit the wrong in his own heart and life is, by that same token, incapable of seeing the heart and life of another in their true colors. But when he is really fair in self-criticism, he has a clear mind with which to see another. He puts himself and the other person on the same plane. He sees both with the same eyes. He scrupulously applies to both the same standard of judgment, and the result is honest in relation to both.

The statement that one is measured by the same measure one uses (Matt. 7: 2), is found also in Mark 4: 24. There it is used in relation to one's attitude toward the truth that is heard. There is in this attitude a self-executing principle; that is to say, in proclaiming my judgments, I reveal myself. I register in my own life the meaning of my judgments. If I act on the principle of self-satisfaction and unfairness, I not only reveal that that is my character, but I also make myself more completely that kind of person. I lose some of my desire and power to be anything different.

### Dogs and Swine

Matthew 7: 6 stands alone in the Gospels; nothing equivalent to it is to be found anywhere in the record. Its general intent, however, is clear. The main idea is caution in giving out the spiritual treasure one possesses. Swine were absolutely forbidden as food for the Jews. They were unclean animals. In the Old Testament, dogs are very frequently spoken of as scavengers. The two animals here are associated as illustrations of that which lies entire outside the pale of consideration. T original context of the words cann be recovered, and the precise thoug must remain in part hidden. T closest suggestions are in Matthew 1 26; Philippians 3: 2; and Revela 22: 15. The first passage refers to Ge tiles, the second to unbelieving Je and the third to a special class of sexu perverts.

### God, the Gracious Giver

Central in Matthew 7: 7-11 is th idea that God is the gracious giver all good things. If earthly fathers, w are sinful men, know how to give go things to their children when they a them, how much more may God trusted to give good things to those w ask him. But one should have in mi here the words of James 1: 5-8. If man asks in faith, he may expect t answer of God, but if he is in doubt a is unstable in his mind, he may n expect that God will give heed to h request.

### The Golden Rule

Matthew 7: 12 is known as the Gold Rule, and it is made the heart of th lesson. It should be noted that th condensed statement of the duty of t disciple is not in negative, but positi form. If one compares Mark 3: 4 a Luke 6: 9, one will see that Jesus i gards a negative attitude as sometim positive in its effect. By refusing to good, one may do positive harm. W

must not only refrain from doing evil to another, but we must do to the other person such things as will be to his good. Do to and for others what we would have them do to and for us. This is not an option, but a duty. The principle is clear; the applications many.

### The Narrow Way

That the way into the Kingdom is a narrow one is the next fact emphasized (Matt. 7: 13, 14). The imagery is vivid. Many of the streets of Jerusalem are very narrow; in some of the villages the streets are so narrow that one, by standing with hands outstretched, can touch the buildings on both sides. It is frequently very difficult to make one's way along so narrow a street. But in the country there are certain roads that are wide and easily followed.

Thus, it is easy to find the way to do evil, but difficult to find the way to do good. There are many ways in which one may be dishonest, but only one way in which to be honest. There are many ways of departing from the direct path, but only one way of staying on it. There are many devious paths that miss the goal, there is only one path that leads to it.

## THE GOLDEN RULE

***By Samuel M. Lindsay***

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."—*Matt. 7: 12.*

Jesus did not originate this principle. Men had learned it before his advent, and had taught it with profit to others. Confucius, 550 years B. D., said, "Do not unto others that which you would not they should do to you." Socrates had said, "What you are angry at when inflicted on you by others, this do not to others." Philo also uttered the same truth, "One must not himself do what he hates to have done to him."

Jesus sets his approval on this principle by incorporating it in his teachings. He even goes so far as to say that in it is summed up the law and the prophets. As we study the Gospels, we learn that this principle was central in Christ's teachings. As we seek to live the Christian life, we soon learn that no one can understand Christianity until he learns the Golden Rule. No one can live the Christian life without making this rule the norm of his conduct.

Did Jesus expect his disciples to interpret the Golden Rule literally? Yes.

Did Jesus expect that his disciples would live the Golden Rule? Yes.

What does the Golden Rule mean?

It means that I must take time to imagine myself in your place, and treat you as I think you ought to treat me if our positions were reversed.

### 1. The Golden Rule Demands that We Recognize the Humanity of One Another.

The failure to recognize the humanity of others is the cause of social inequality and international injustice.

To be a man is greater than to be an Englishman or a German, a Russian or a Frenchman, an American or a Japanese, a Jew or a Gentile, a Catholic or a Protestant.

Because we are members of the human family, we must treat one another as human beings.

A recognition of the human element in others will cause us to respect the sacredness of personality and to regard their welfare.

In a London hospital, a surgeon was preparing to operate on a tramp who had been in an accident. As the anæsthetic was being administered, the surgeon spoke in Latin to his assistant and said, "Now we will see what we can do to repair this broken piece of common clay." The man on the operating-table astounded the surgeon by answering in Latin, "Call not common the clay for which Christ died."

### 2. The Golden Rule Demands that We Recognize the Rights of One Another.

*When driving an automobile.* The two great reasons for automobile accidents are drunken driving and selfish driving. Many of us who do not drink are guilty of failure to recognize the rights of others when driving on the highway.

*When writing legislation for religious organizations.* We believe in religious liberty, therefore we desire that every Christian denomination have the same rights that we enjoy. We demand no rights as Protestants that we are not willing to extend to the Catholics. We seek no rights as Gentiles that we are not willing to grant to the Jews.

*When directing a business.* "17,000 men employed and no private profit for the corporation," is the slogan of the Endicott-Johnson shoemaking corporation. "When we have paid the stockholders six percent on their investment and a million and a half dollars for the medical care of our employees and their families, we distribute the rest to our workmen," said George F. Johnson, the president, who began as a workman in the plant. "In addition," he said, "we have an old-age pension and other special-care arrangements for our men." I remembered that he erected churches and contributed to the construction of others in the three cities where his plants are located. Both his son and his nephew, two upstanding young men, are associated with him and are thoroughly sympathetic with his ideals.

### 3. Christlike Men Will Follow the Golden Rule.

Jesus lived the Golden Rule. If we live the Golden Rule we shall grow into the image of our Saviour. When we are able to imagine ourselves in the place of others and become willing to sacrifice ourselves for others, we shall become Christlike.

To be Christlike, we must think as he thought and live as he lived. To be Christlike, we must live the Golden Rule.

## LESSON APPLIED

***By Howard K. Williams***

A review is always revealing and gives opportunity for further clinching of the truth. Therefore, review what has been learned concerning the Sermon on the Mount. Do your scholars have a fair understanding of its meaning for life today?

In this lesson Jesus declares certain things to be essential to successful Christian living. The outline will indicate what they are.

### Don't Misjudge

One of the most difficult feats in the world is to get all the facts about anything. Tennyson suggests this difficulty in his "Flower in the Crannied Wall":

"Little flower . . . but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

But there's the rub! We do not know all there is to know about one little flower, and a flower is a very simple thing in comparison with a person. How can we hope fully to understand a person?

Hence, since we cannot know all about anybody, we cannot always properly judge another. Our well-meant judgments may be misjudgments. A recent book has presented Benedict Arnold, the traitor, in a very sympathetic light. It makes one wonder just how traitorous he really was! Jesus says: "Don't be always judging others! Don't allow yourself to slip into the easy habit of censoriousness!" Then he gives two good reasons why one should not do this.

First, if you have a censorious spirit, always sitting in judgment on others, others will begin to do the same with

you, and you will not relish it. You do not like to be misjudged.

Second, Jesus presents the humorous situation of a man with a large splinter in his eye, offering to pick a speck of dust out of the eye of another. It is remarkable how we condemn others for doing the very things we do ourselves!

So avoid this judging spirit.

### Don't Fail to Discriminate

Is a Christian, then, to go through life calling black white, in order to avoid judging others? Not at all. Jesus tells us not to give holy things to dogs, not to cast pearls to swine. What did he mean? And how are we to tell dogs from swine, if we are to have no judgment? It is clear that there is a distinction between a censorious spirit and a necessary discrimination.

I knew a man whose word could not be taken on matters relating to others. Everybody was fine and trustworthy. Whether or not he believed that, one could not tell; but his recommendation of a person was of no value whatsoever. Perhaps he lacked the power to discriminate.

I receive many inquiries from business men regarding people I know. The business men want to learn if they are trustworthy. I must try to tell them fairly and honestly. I must not allow personal prejudice to guide me. Such judgment is necessary.

There are enemies to society. A Christian must recognize them and deal with them. Jesus did. He called the scribes and Pharisees "hypocrites," "whited sepulchers." At other times, he refused to answer questions. He knew that an answer would serve no good purpose. It might only turn the questioner against him.

Thus, the passage presents this truth: Don't set yourself up as a judge of men. God will take care of that. But in the ordinary life of man, we must discriminate, lest we call evil good and good evil, and thereby do harm.

### Seek the Father

But how shall we find this middle course between censorious judgment and practical discrimination? It is easy to misjudge, for that requires no accurate knowledge of the facts. It requires no special effort to be easy-going, and to say: "Oh, nothing is bad." Tolerance often is merely mental and moral laziness.

Because it is so difficult to be just and at the same time merciful, Jesus says that we should seek the Father for guidance. Ask! Seek! Knock! To attain Christlike characters, we must do these active, positive things. While the sentences may be capable of broader interpretations and related to all the affairs of life, they seem to me to apply to the preceding. If you want a right attitude toward your fellows, you must ask God's help. You must seek and knock. Then, difficult as it is, the Father of us all will give us help, and certainly he will give more wisely than an earthly father. If we should take our fellows to God in prayer, rather than bring them before the judgment-seat of our own opinions, what a difference!

### Be Fair with Everyone

If I were you and you were I, how would I like things to be?

"Just stand aside and watch yourself go by,
Think of yourself as he, instead of I."

Did you ever suddenly see yourself in a full-length mirror? And were you surprised?

The Golden Rule is a summing up of all Jesus has to say in the Sermon on the Mount respecting conduct toward others; it is another way of saying, "Love thy neighbor as thyself." It does not point to an easy, effeminate way of living; on the contrary, to obey the Golden Rule calls for the utmost strength of soul and will. It does not mean that if a tramp should ask us for our house, we should give it to him, but it does mean that we should treat the tramp with the fairness we want for ourselves.

Do you like to be criticized uncharitably? No! Then do not so criticize others. Do you like to be treated as an inferior? No! Then do not so treat the one who works for you.

Emmanuel Kant said, "Be a person, and treat everyone else as a person." Even so. This is what the Golden Rule means. *How far do you go in the practice of it?*

### Aim for the Narrow Gate

An old Negro spiritual goes like this: "Ev'rybody talks about Heav'n; ain't goin' there!" The Pharisees had a great deal to say about religion, but they had not gone through the narrow gate themselves. There are Pharisees today.

"Be sure *you* enter the narrow gate," says Jesus. Note that one emphasis is on the word you. Then, *how* do you enter the gate that leads to heaven? Jesus says, "I am the door."

The gate is *narrow*. This fact likewise needs emphasis. Some people talk about being broad-minded, when really they do not believe anything. All truth is narrow. Two and two make four. No more, no less. You cannot be broad-minded about truth.

We must also note the word "gate." A gate is not to keep people out, but to let them in. God's love invites everyone to enter. "Whosoever will, may come." But only those who *will* to do do so, enter. *Are you on the road that leads to life?*

### Beware of False Prophets

Watch out for these impostors. Beware of those who make Christianity too easy, or who pretend to find good in things you thought false. A young woman takes up the study of Buddhism because it seems to her "so romantic!" What of Buddhism? The answer is native India with its sensuous worship and its treatment of women. Another says "Instead of going to church on Sunday I commune with God in nature." The result of such an attitude is decreased Sunday observance and increased godlessness. "By their fruits, ye shall know them." At this point we may well ask ourselves some questions about certain ideas current today.

### Build Deep that You May Build High

This is the striking conclusion of the sermon—the flashing lightning, the rolling thunder, the rain and floods, the falling house and the house that stands.

In New York, buildings can be tall because the island is of rock. Houses built upon sand must be kept low; they are at the mercy of the elements. Similarly, character is built, not on hearing alone, but on hearing and doing.

"My hope is built on nothing less
Than Jesus' blood and righteousness."

We cannot build upon this rock unless we hear him and do his will. "If ye know these things, happy are ye if ye do them."

Life cannot be all sunshine. With the years will come sickness, heart-aches and disillusionment—the storms of life. Only the soul firmly founded on the Rock of Ages can withstand them.

## VIEW-POINT OF YOUTH

***By Colena M. Anderson***

### Reading the Scripture Lesson

One hesitates to emphasize one passage of the Scriptures above another, but some passages that are only slightly familiar to a group certainly should receive their attention. For that reason we suggested last Sunday that during the week the class memorize Matthew 7: 1-12, every member using the same version in order that today the class may repeat it in unison, "backing the book," as the Chinese say when they repeat from memory. Be sure that the one who leads this reading also backs his book! For a fuller appreciation of these verses have them read a second time from some other version of the

Bible. Often a new translation brings a fresh impression.

### Review

From time to time we have been considering different technics of Christian living. Recall the one presented last Sunday. How difficult has it been not to worry about the evils of tomorrow? Was it easier at the end of the week than at the beginning? Did you find enough value in it to wish to continue it? What other technics have been mentioned within the past two months? Recall those suggested October 8: praying for one's enemies; disciplining oneself in kindness and forgiveness; exercising self-pity by doing something else. How goes the new life? Are you working as hard at this as you are at your job, your studies, your play?

### Technics of the Golden Rule

Two very definite ways of living are introduced in today's lesson, and each is clearly presented and developed: (1) Judge not and (2) Pray. Note their parallel development:

| | (1) | (2) |
|---|---|---|
| Topic sentence | Matt. 7: 1 | Matt. 7: 7 |
| Exposition | ver. 2 | ver. 8 |
| Argument | ver. 3, 4 | ver. 9-11 |
| Conclusion | ver. 5 | ver. 12 |

The technic for "not judging" is clearly stated—that of self-examination. The technic for prayer at first seems simple —merely to ask, but after careful thought its depth is revealed.

Let us consider first the ideal behavior of not passing judgment upon another person. It is a common fault. Suggest that the class list those characteristics, mannerisms, and actions of others which they do not like and which they criticize, the faults in other individuals that irritate and annoy. The pupils may be willing to mention some cases for class discussion; others they will wish to acknowledge only to themselves. Now, ask them to examine themselves honestly to see if they themselves have ever been guilty of the same shortcomings. If they are honest with themselves they will make, if they have not done so earlier, the amazing discovery that they possess the very faults that they criticize most in others. This is a well-established psychological fact. Jesus was digging deep into human soil when he warned us not to judge.

Having come eye to eye with these "beams," what do we propose to do about them? No single answer can be given, for beams differ in individuals. All we can hope to do is to make our students aware of their existence and to encourage them to "pluck them out." Urge the pupils to make a covenant with themselves here and now to correct these faults, to begin working on their eradication today and to continue to work all through the week, as faithfully as freshmen work at football practice or girls train their hair to curl. This is their exercise for the development of the spiritual muscles, so greatly needed by the new pioneers.

Now let us turn to the passages on prayer. A recent translation makes one paragraph of the verses 6-12, so that verse 6 becomes bound with the others, a preparation in the figurative, Oriental language for that which follows, a portal, as it were, to the shrine on the altar of which lies the Golden Rule. In Jesus' presentation there is a close connection between one's praying and one's treatment of others. We clear the way for prayer by cleansing ourselves of the very defects for which we criticize others, and by some unexpressed train of thought, perhaps, so self-evident in Jesus' mind that he did not think it necessary to express it, our ability to pray as we should depends upon the degree to which we are doing to others what we would have them do to us.

Can this be the reason why some of our prayers remain unanswered? When we do not live by the Golden Rule, we are not able to pray as we should. Eyes with beams have distorted vision. Hearts that hate beat unnaturally and twist the individual's aim.

### In Preparation for Next Week

If students are not in the habit of bringing Bibles to class, ask that they bring them next Sunday. The lesson quarterly will not contain all the text we shall wish to use.

## LESSON BROADCAST

***By Bernard C. Clausen***

THE ANNOUNCER. Jesus "practised the presence of God." He did not merely proclaim, as a part of the logic of a reasonable world, that there must be a God; he lived with God always. This sort of living is not easy for people today. We lack Jesus' faith. Science has flung back the distances of the universe, has invaded the secrets of the atoms. Questions crop up in reasoning minds. They need answers. Can the church meet these doubts?

THE NARRATOR. In scores of cities and towns, ministers are being sought by young people whose faith is disturbed. Let us listen to one of these conversations.

GEORGE. It certainly would be a tremendous satisfaction and comfort to me if I could believe as you do, Dr. Graham.

THE MINISTER. It would be a satisfaction to me, too, George, and a comfort to your family.

GEORGE. But I can't. If there is a God, I know nothing about him. The fact is, I have no consciousness of his reality.

THE MINISTER. Do you never feel his help?

GEORGE. No! If my courage runs low, I can get a little help from my friends.

THE MINISTER. But what happens when your friends are not at hand?

GEORGE. Then it's a matter of my own capacity to rouse my will and to deal with the situation. No unseen power has ever done anything for me.

THE MINISTER. There once was a boy who at a very early age ran away from home and hid himself so well that his father, though he searched far and wide with breaking heart, never was able to find him. The boy grew to manhood and forgot all about his father. When he heard companions talk about the love fathers have for their children, he said: "It isn't true. I must have a father somewhere, but he never has done a thing for me." One of his friends answered: "You never gave your father a chance. You ran away from him and wouldn't let him help you!"

GEORGE. You have given me something to think about, sir.

THE COMMENTATORS. If an action may be considered in more lights than one, always choose the most favorable.

Search thine own heart;
What paineth thee in others, in thyself may be.
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek.

It takes only a few minutes to find in others faults we don't discover in ourselves in a lifetime.

What did you pray for this morning? Can you remember what it was? Or was it so unimportant to you that you have forgotten? How do you expect such prayers to be answered?

What is prayer for? Not to inform God. Not to move God unwillingly. It is to fit our own hearts by conscious need and true desire to receive the gift that God is ever willing to give, but which we are not always fit to receive.

■

"PRAYER is . . . the establishment of communion with God. It is the clearing of the blocked road which is crowded with all sorts of wordly obstacles. Prayer is a preparing of the way of the Lord. . . . Tennyson gave as his conception of the mystery of prayer: 'When I pray, I regard my prayer as the opening of the sluice-gates between me and the Infinite.'"—*John H. Jowett.*

LESSON 9—NOVEMBER 26

# Ministering to Human Needs

**Matthew 8: 14-27**

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him. Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inso much that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of littl faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this that even the winds and the sea obey him!

KEY VERSE: *Jesus of Nazareth . . . went about doing good.—Acts 10: 38*

## TO BE READ EACH DAY

Nov. 20. M. A King Who Served. Matthew 8: 1-13.
Nov. 21. T. Ministering to Human Needs. Matthew 8: 14-27.
Nov. 22. W. Calming the Sea. Mark 4: 33-41.
Nov. 23. T. A Paralytic Healed. Matthew 9: 1-8.
Nov. 24. F. A Ruler's Daughter Cured. Matthew 9: 18-26.
Nov. 25. S. Thanksgiving for Deliverance. Psalm 116: 1-8.
Nov. 26. S. The King Anointed to Serve. Isaiah 61: 1-3.

## SCRIPTURE SAYS—

*By J. W. Bailey*

### Jesus' Ministry of Healing

In all the Gospels, Jesus' ministry of healing is set forth as a constant and essential part of his service to his people. According to Matthew 11: 4-6 and Luke 7: 22, 23, Jesus told the messengers sent by John the Baptist that they should report to John a number of these mighty deeds; they were to be accepted as evidence that Jesus was the one who was expected by the people. The same idea is expressed in John 7: 31. Acts 2: 22, giving the words of Peter in his sermon on the day of Pentecost, shows the same conception of the ministry of Jesus. His works of mercy and healing were a constant and established part of his ministry among the people.

Peter, in Acts 2: 22, also indicates that God wrought these mighty deeds through Jesus. In John 5: 19, Jesus states that he can of himself do nothing; in John 14: 10, he says that the Father who abides in him does the works that he performs. Luke 5: 17 expresses the same idea. It is implied in Luke 19: 37, and also in the words of Jesus reported in Matthew 12: 28 and Luke 11: 20. Thus, it is very clear that the Gospels would have us understand and explain the deeds of Jesus by the power of God present in his life. This is important in trying to get the truth.

The mighty deeds of Jesus were related also to the faith of those upon whom they were wrought. In Mark 6: 5, we read that Jesus could do "no mighty works" among his fellow townsmen in Nazareth because of their unbelief. This idea is suggested also in Matthew 13: 58. Faith is not always mentioned in connection with the healings performed by Jesus, but it seems to be the implication of the Gospels that we are to understand that it was present.

It cost energy to do the great things Jesus did. Luke 6: 19 reports that power went forth from Jesus and healed all who were following him and in need of his healing touch. Mark 5: 30 states that when Jesus was touched in the crowd by the woman who sought healing, Jesus perceived that power had gone forth from him for this healing. This means that he was conscious of the drain upon his power and resources. He was no automaton, no exhaustless reservoir of strength. It cost him greatly to do his work.

### Healings by Others

These healings were not peculiar to Jesus. In 2 Corinthians 12: 12, Paul tells his Corinthian readers that he had wrought among them the signs of an apostle. He does not specify what these were. He writes in the same vein to the churches of Galatia (Gal. 3: 5). In 1 Corinthians 12: 10, 28, 29, he makes it clear that one of the gifts of the Spirit in the churches was that of healings, the "working of powers," or might deeds. It thus becomes clear that the miracles of Jesus should not be cited as the supreme proof of his divine sonship. If that were the case, then the deeds of the same kind wrought by the apostles would be evidence leading to the same conclusion.

A further fact is made clear in the Gospel record. Jesus implies by a question of his, reported in Matthew 12: 27 and Luke 11: 19, that there were those among the Jewish leaders and teachers who wrought cures among the people. He is answering the charge that he cast out the evil spirits by the power of the prince of evil, Beelzebub. He turns upon his accusers and asked them, if that were true, then by what power did their "sons" cast them out. He assumed that they did such things and asks by what power. This likewise has its bearing upon our understanding of the work of Jesus in his ministry of healing.

### Varieties of Miracles

The mighty deeds wrought by Jesus have been variously classified. A very natural classification is that which puts them in three main divisions: the nature miracles, the healing miracles and the raisings from the dead. In the first group there is no relation to human beings. We have something that lies entirely outside the realm of hu

manity. In the second group we have the mighty works that are directly related to human personality, and that are conditioned by the faith of the persons involved. In the third group, people are involved, but being dead, they are beyond any response to human activities, such as characterize those in the second group.

In the list of miracles included in today's lesson, we have one or more from each of these three groups. Matthew 8: 23-27 gives the story of the stilling of the tempest on the Sea of Galilee. In Matthew 9: 18, 19, 23, 24, we have the story of the raising of the daughter of Jairus. The other miracles recorded in these two chapters are healings of a variety of diseases.

### Significance of Miracles

John 2: 23-25 indicates that Jesus, when challenging others by his ministry, did not place these signs in first place. He did not trust himself to those whose faith in him was based upon what they saw him doing. This is the thought reflected in John 4: 48. It is related to John 6: 14, 15, where it is evident that Jesus is wholly unwilling to fall in line with the wishes of those who have seen in his feeding of the five thousand a basis for believing in him as the Messiah. A like truth is given emphatically in the words of Jesus to Thomas, reported in John 20: 29. Luke 16: 31 gives another emphatic statement of the same import. It appears to be entirely wrong, then, for anyone to place his or her faith in Jesus because of his deeds of power. If Jesus' words of truth and life are not the ground of faith, that faith is defective. It is not the kind of faith Jesus desires.

## IF CHRIST HAD NOT COME

***By Samuel M. Lindsay***

Jesus of Nazareth . . . went about doing good.—*Acts 10: 38.*

Read the lesson, Matthew 8: 14-27, and then ask yourself this question: *"If Christ had not come, what would the people of his generation have missed?"*

1. Many sick people would not have experienced healing.

2. Many who were possessed with demons would not have found liberty.

3. Many who had missed the narrow way would not have found it again.

4. Many who were in peril on the sea would not have been saved.

5. The twelve disciples would still be anonymous characters.

6. Zacchæus would not have been transformed into an honest man and a philanthropist.

7. The woman of Samaria would not have been redeemed from sin.

8. The children would not have received his benediction.

9. Martha, Mary and Lazarus would not have experienced his royal friendship.

10. The daughter of Jairus would not have been taken from the arms of death.

11. Many lepers would have been denied the return of health.

12. The man with the withered hand would not have been made whole.

I have given twelve answers from the New Testament. When I teach this lesson to my men's class, I shall ask them to give me twelve more.

Here is another question: *"If Christ had not come, what would the people of OUR generation have missed?"*

1. If Christ had not come, we would not have had his revelation of God.

Jesus taught the world to think of God in terms of fatherhood.

He taught us:

when worshiping, to "worship the Father in spirit and in truth";

when convicted of sin to say, "I will arise and go to my Father";

when thinking about the ultimate ideal in conduct to say, "Be ye therefore perfect, even as your Father which is in heaven is perfect";

when tempted to worry about the necessities of life, to repeat, "Your Father knoweth what things ye have need of";

when pessimistic to say, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom";

when praying to say, "Our Father, which art in heaven."

This conception of the Eternal has awakened our souls to song and set our hearts to music.

The great difference Christ has made in our conception of God is illustrated by this story of a conversation between a Christian missionary and a Mohammedan. The Mohammedan, prostrating himself on the ground, said, "I am his slave." The Christian, raising his face to the sky, smiled and said, "I am his son."

2. If Christ had not come, we would not have had his estimate of humanity.

Jesus brought us a new conception of personal worth. From him we learn that men are so precious to God that he gave his only Son for their redemption. John 3: 16 contains the most revolutionary truth ever taught in society. Let men accept the gospel taught in that verse and it will regenerate their hearts and lead to their acceptance of Jesus' standard of values.

## LESSON APPLIED

***By Howard K. Williams***

Can it be done? Can anyone live according to the teachings of the Sermon on the Mount? How often the people who first heard the sermon must have asked that question! Some shrugged their shoulders and straightway forgot; others remembered for a while, then they, too, forgot. But there were a few who remembered and who kept asking the question. They clung to Jesus and sought to learn from him the answer.

In the two chapters assigned for study (Matt. 8, 9), we have Jesus' answer to the question, "Can we live the Sermon on the Mount?" We find it in the miracles Jesus wrought. We can live it through Christ's strength! The miracle of right-living through Jesus' help is a greater victory over nature than any of the miracles recorded in these chapters. These miracles set forth the power of Jesus to save men to the highest life. His power in us is our hope and assurance of victorious living.

### Ten Miracles

You will find that there are ten miracles recorded in these two chapters. They are not recorded in the chronological order in which they were wrought, but are given by Matthew in a logical sequence designed to show Jesus' power in human life.

1. *The Leper (Matt. 8: 1-4).* In Jewish thinking, leprosy was a type of sin. It was regarded as incurable. It shut off the victim from the Temple, from his home, from society. Sin does that. You will think of numerous examples which show that sin has that effect. Can Jesus help such a man? The leper thought so; Jesus replied, "I will!" and he did help the man. *Do you believe he can and will help you by delivering you from your sin?*

2. *The Palsied Servant (Matt. 8: 5-13).* A captain of the Roman army, believing in Jesus' power, pleads that Jesus will speak the word of health for his servant. "I have authority and my servants obey me," he says; "will you speak?" Jesus does so. "Go thy way; and as thou hast believed, so be it done unto thee."

For more than a year I have been visiting a woman—once a happy, energetic mother. One day her entire side became helpless. Now she can only sit in a chair. Sin is like a palsy; it makes men helpless to do good. Can Jesus restore such men to lives of service? This miracle is the answer.

3. *Sick of a Fever (Matt. 8: 14, 15).* Jesus was staying at Peter's house. When he returned after a day's teaching, he found Peter's mother-in-law lying sick

with a fever. Jesus laid his cool hand on her hot brow, and the fever left her. She rose and ministered to them. Fever keeps from service. Can Jesus restore us from this feverish heat of sin? He can. Has he never laid his calm, healing hand on your fevered spirit and renewed in you the desire to serve?

4. *Stilling the Tempest* (*Matt. 8: 23-27*). Peacefully sleeping amid the storm because the sea is his, Jesus is aroused by his fearful disciples. He calms the sea. "What manner of man is this?" they cry. He can calm human spirit even as he calmed the sea.

5. *Devils Cast Out* (*Matt. 8: 28-34*). These devil-possessed, wandering in the abode of death, were separated from God and man. Could Jesus restore them? He does. Can he restore the soul that has lost a sense of God and of fellowship with men? This miracle says that he can.

6. *The Palsied Man* (*Matt. 9: 1-18*). Here is another case of palsy healed. This time Jesus tells specifically the purpose of the miracle—"that you may know that the Son of man hath power on earth to forgive sins." Jesus used his power over the physical to show that he had power in the spiritual realm.

7. *The Dead Raised* (*Matt. 9: 18, 19, 23-26*). It is hard to believe, but there it is! But really this is no harder to believe than the other miracles. Incidentally, Jesus here indicates two things. First, the persistence of the personality after death. He called the girl back into her body. Second, the beautiful view of death as a sleep. "The maid is not dead, but sleepeth." She was dead in the ordinary sense. But this that we call death is a sleep. The difference is this: from ordinary sleep we wake up in the same body. From the death-sleep, we wake up in our immortal body. Jesus has power even over death. Similarly, the soul dead in sin may live again through him.

8. *The Woman with an Issue of Blood* (*Matt. 9: 20-22*). An incurable disease healed and life restored.

9. *Two Blind Men* (*Matt. 9: 27-31*). By this miracle Jesus shows his power to give spiritual vision. "Eyes have ye, but ye see not" is a constant accusation of mankind. How little we really see! How little do we see of God's power revealed in Jesus!

10. *The Dumb Healed* (*Matt. 9: 32-35*). In this miracle we see Jesus bestowing the power of right expression in human life.

### Why Did Jesus Perform Miracles?

A glance at these chapters will reveal that Matthew ties up these miracles with a practical purpose. There is no doubt that Jesus had compassion on the sick. Who that visits the sick does not wish he might cure them? But if compassion were the only reason for these miracles, why does not Jesus cure all who today are ill? Why do so many godly people suffer? Clearly, it was more than compassion for their physical condition that moved Jesus to help those people.

Jesus saw that these people were helplessly involved in sin. Sin makes service impossible. It separates one from one's fellows and from God. Note that Matthew links this idea with these miracles. To the leper, Jesus said: "Go thy way . . . and offer the gift that Moses commanded." That is, Get back to God. In the healing of the palsied servant, Jesus emphasized the faith of the captain, and declares that such faith will bring all nations into a fellowship in God. In the fever cure, the healed woman at once took up her service in the home.

Read these two chapters with this thought in mind. See that Jesus was animated by something more than compassion upon physical suffering; his was a compassion that reached the soul. In these miracles, Jesus would show that he is master of all of life and death, and that he can lift the soul out of its incurable sins, its helplessness, and death, and bring it into life and joyous service throughout all eternity.

### The Condition of the Cure

You must obey your doctor. You must take the medicine he prescribes, if you would be cured.

The medicine the soul needs is faith. The leper had faith in Jesus' power. The greatness of the centurion's faith astonished Jesus. The woman who touched the hem of Jesus' garment had faith. The blind men cried out in faith.

Faith is "so believing that we act that way." It is the assent of the mind, the feeling of the heart, the act of the will. It is laying ourselves completely upon God's mercy. For examples of faith, read Hebrews, chapter 11. See also Matthew 8: 19-22.

"I will follow thee whithersoever thou goest." Our heart says this in the heat of its enthusiasm. But remember that Jesus went without a home; that he often was hungry, criticized; that he was arrested and crucified.

"Are ye able," said the Master,
"To be crucified with me?"

To follow, even as Livingstone did, amid fevers, hardships and disappointments, unto death—that is faith. Jesus can work miracles with such a man and such faith. Where is *your* faith?

### What Shall We Do with Jesus?

Let us let him cure us. Let us let him rescue us from the leprosy of sin, from the palsy of useless living, from our fevered ways, from the blindness and dumbness of sin, from the fear of death. As you would connect the wires that give light and power, so connect your soul to the power of Jesus.

Let us pray this great Lord for more laborers to reap the harvests for God. Let us remember, as we do so, that prayer is not mere words, but the fervent, earnest soul seeking, seeking, seeking the reign of Jesus in the world—at whatever cost!

"Oh, dearly, dearly has He loved,
And we must love Him too;
And trust in His redeeming love,
And try His works to do."

No wonder that men marvelled on hearing the Sermon on the Mount. They had not listened to a recitation of old traditions, to such preaching as the Pharisees did, but had been summoned to blaze a new path to adventurous living in the quest for God!

## VIEW-POINT OF YOUTH

***By Colena M. Anderson***

### Reading the Scripture

For a larger picture of the works of the Messiah we shall need to consider more Scripture passages than those printed with this lesson. We should study both chapters 8 and 9, of Matthew's Gospel. There we find a rich, full, and beautiful account of Jesus' ministering to human needs. If only we could make the scenes depicted there live in the hearts of our students, we should not have to teach this lesson; it would teach itself.

In order to let the pupils see these scenes more clearly we select certain passages, listed below. Do not read verse by verse around the class. Instead, have each story read as a unit. Each story might be presented by two readers who have rehearsed before class, one reading the running text, the other the speaking parts. In order to avoid detraction from the stories, we suggest that the list of ministrations be written on the blackboard before class in this fashion:

### JESUS MINISTERS TO HUMAN NEEDS

Heals a leper ..... Matt. 8: 1-3
Heals a centurion's servant ..... Matt. 8: 5-8, 13
Heals Peter's wife's mother ..... Matt. 8: 14, 15
Heals the sick, casts out demons ..... Matt. 8: 16
Calms the waves and stills fear ..... Matt. 8: 18, 23-26
Cures two demon-possessed Gadarenes ... Matt. 8: 28-32

Cures a man sick of
the palsy .....Matt. 9: 1, 2, 6, 7
Calls Matthew .....Matt. 9: 9
Ministers to the pub-
licans .....Matt. 9: 10-12
Solves problems .....Matt. 9: 14-17
Raises ruler's daughter
from the dead .....Matt. 9: 18, 19, 23-25
Cures woman with
hemorrhage .....Matt. 9: 20-22
Restores sight to two
blind men .....Matt. 9: 27-30
Restores speech to the
dumb .....Matt. 9: 32, 33
Goes about all the
cities doing good ...Matt. 9: 35-38

What a magnificent epic! We *must* make our young people catch the thrill of such service. If we cannot be sure that they will read these stories in a way that will make hearts burn with zeal for the Healer, then we must read them ourselves, or if gifted with the talent of telling stories, tell them, one after the other without reference to a book or notes, pouring them out of the full measure of our own devotion to our Master. We shall not be able to do this though, unless our own hearts glow with love and loyalty for One who had such compassion on the multitudes.

Handled in the right way, this lesson may become the outstanding lesson of the year, the silent plea for any in the class who have not already committed themselves to Jesus' way of life to do so now.

### For Consideration

The list of services above shows how impartially Jesus performed his ministrations. Note the great number of people helped, the differences in their rank and, the various needs met. Note also the timeliness of Jesus' help.

In how many instances was faith a necessary factor? What is the most significant feature about the cures: (1) that they were miraculous? (2) That they called for great faith on the part of the one cured? (3) That they met need?

How did Jesus discover these needs? Are we aware of the needs about us? Do we respond to every need immediately? What happens when we delay our response? How can we sharpen our awareness?

How were some of the services of Jesus received? For what must we be prepared when we serve?

### Class Project

William James says, "No impression without expression." If the account of Jesus' compassion on the multitudes has impressed our young people, they will wish to do something about it. They will respond best, of course, by being likewise compassionate. If they have an urge to see others thrill to the stories as they have (if they have!), suggest an original dramatization. If well done, this could be performed before the entire church. The scenes will depict the characters of Matthew 8 and 9 either on their way to Jesus or on their way back. We shall have to disregard the element of time and place. Let all the characters pass by one observer, who at the beginning is as antagonistic as Saul, but at the close as zealous as Paul. For conversation use the words printed in the text and add others that fit.

The class may find it necessary to call upon other classes for cooperation. So much the better.

## LESSON BROADCAST

***By Bernard C. Clausen***

THE ANNOUNCER. If Jesus had been merely a teacher and asked us only to follow him, then we might conclude that all we need to do is to learn his lessons and to teach them to others. But Jesus was more than a teacher. He went about doing good. His heart responded in pity to every human need. He could not turn away from an opportunity to be of help, even when he realized that his deeds might be so misinterpreted as to obscure his teachings. Day after day he blessed people with his helpfulness, and then pleaded with them to say nothing about it, but rather to try his way of life.

THE NARRATOR. So those of us who could never hope to be expert teachers of Christ's truth may hope to follow him in his good deeds. We can seek for needs and show our obedience to him in our compassion for sufferers. Recently a man named Charles Bates tried this way of life. Some Chinese students brought him his priceless reward.

THE SECRETARY. But this is Mr. Bates' busy day. Must you see him?

THE CHINESE BOYS. We have come all the way from China to see our friend. We have never met him, but he has helped us. We have brought him a present from our people.

THE SECRETARY. Could you not leave your gift with me?

THE CHINESE BOYS. He might not understand. It is in Chinese. We should like to tell him what it means. Please let us wait.

THE SECRETARY. I shall tell him you have come. Wait here.

THE CHINESE BOYS (*to each other*). This must be the place where he has worked all these years. Since the very beginning when he first began to make money. How tiny the office is! How bare of adornment! He never used more than $3,000 a year for himself and his family; all the rest he gave to people like us. All over the world. He sent teachers and preachers and doctors and nurses and farm experts. There were over two hundred last year. All working for him. All doing good. But he never boasted. His friends must have thought him queer. They teased him about his religion, but he never yielded. A good man. A real Christian.

THE SECRETARY. Mr. Bates will see you now.

THE CHINESE BOYS. We have come from China, sir. You have been our friend. We speak for thousands throughout the world. We have brought you this gift.

MR. BATES. Oh, a scroll. Beautiful colors! Lovely hand-work! But these are Chinese characters. What do they say?

THE CHINESE BOYS. They were wrought by our people. They show our thought of you. They say, "You, sir, have the heart of God."

THE COMMENTATORS.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Jesus seems like the most unworldly of beings, having no desire at all for the things of the world. He is too great to be caught with any longing for what the earth can give, and yet there is no ascetic sourness, no distaste in his manner, such as there would be if he were bracing himself against the world to keep it off.

"He healeth all thy diseases."

Have you ever noticed how much of Christ's life was spent in merely doing kind things? Run over it with this in view and you will find that he spent a great proportion of his time simply in making people happy, in doing good turns to people.

Grenfell pasted up in his surgery in Labrador:

"He did kind things so kindly,
It seemed his heart's delight,
To make poor people happy
From morning until night."

What is it to be a Christian, a Christ-follower, unless it be to go about doing good?

■

"BEGIN each day with prayer; open the Book of God and let the light from Jesus shine on your path. Open the windows of your soul to heaven and let the light from above fall upon your life."

—*E. M. Noyes.*

# The Book Browser

A little of this and a little of that to enliven one's reading these winter evenings

YOUR Book Browser knows a man (there may be others like him) who last spring said: "When summer comes and I have my vacation, I shall supply myself with an armload of the newest and best books, and I shall catch up in my reading." Noble intention! But when vacation time finally arrived, the hammock under the elms proved more conducive to slumber than to study. Besides, when Tom, who rented the next camp, called to say that Dick and Harry had told him that the fish were biting, that they were, in fact, jumping into the air to see why no one came to catch them—well, the days slipped by; and this man with the good intentions returned to the city with his books unread.

We all are that man's cousins. Fortunately for us, however, the steady march of the seasons works to our benefit in this respect. We have come to November when the days are the shortest and the nights are the longest; and who but the youngsters will have the hardihood to venture out-of-doors after dark, now that the wind is machine-gunning the sleet against the windowpane? Here, therefore, is our chance to make amends.

So follow the Browser's example tonight. Push your favorite armchair a bit closer to the radiator, rest your feet in your carpet-slippers and plunge into the biggest and most thought-productive book you can find.

The Browser this fall has read a number of books that he likes very, very much, and several that irritate him considerably; but that, after all, is to be expected, since the Browser himself admits that he is inclined to be dogmatic when it comes to matters of theology. At any rate, here are a few paragraphs concerning several of the most recent offerings of the publishers.

■ *How Our Religion Began*[1] was written by Edna M. Baxter, professor in the Hartford School of Religious Education. It is proposed as a reading-book or course of study for pupils between the ages of eleven and sixteen. There is a dearth of study courses for early adolescents, but the Browser anticipates that the liberal point of view which this course displays will make it unacceptable in many quarters.

The author seeks to show that present-day Christianity is a historical development out of the beliefs of primitive times. An acquaintance with these origins is essential to a right reading of the Old Testament. The modern Christian needs to divest himself as speedily as possible of whatever superstitious survivals there may be in his mind. He needs to put all his religious thinking upon an unassailable scientific basis. To help the young adolescents to do this is the author's aim.

The Browser does not wish to be unfair to this book. He recognizes that it is well written, that it employs good educational techniques, and contains much valuable source material; but he wonders if it was not a prejudice against the supernatural, rather than biblical scholarship, which led the author to discredit every miracle and to give the reader so sadly diminished a picture of Jesus Christ. True religion, your Book Browser believes, is much more than man's blind, blundering search for God. God, as well as man, has been active in it. God has been seeking men and helping them. He has illuminated their lives, inspired their thoughts, and given them, in the Scriptures and in his Son, a revelation of himself which is both historic and adequate.

■ *Selected Writings in Philosophy*[2] is a collection of significant philosophic writings bearing on two crucial topics, knowledge and society. The choice of these source materials was made by members of the Department of Philosophy of the University of California, and the selections range from the classic utterances of Plato and Aristotle to the conclusions of such living philosophers as Whitehead, Tawney, Woodbridge, and Dewey.

Since the discussion of knowledge includes the relationship of metaphysics to science on the one hand and to religion on the other, it bears directly upon man's religious task and responsibility. Furthermore, when it is perceived that the discussion of society takes account of the rise of modern individualism, of economic and political freedom, of natural security, and of social purpose, it will be seen that these academic discussions deal with the most urgent problems of contemporary life.

While this book will be appreciated most by those who possess some acquaintance with philosophic terminology and debate, the selections are not of forbidding difficulty. A well-written and highly informing introduction shows the point at which each selection bears upon the subject under consideration.

■ Allan A. Hunter, whose years as a missionary in the Far East well prepared him for the task, gives us *Three Trumpets Sound*[3]—biographical sketches of Kagawa, Gandhi, and Schweitzer.

Dr. Hunter, in most happy fashion, has captured in his colorful and stirring account of these men a measure of that challenging quality which makes their lives a clarion call to all who know them. He describes these men realistically. He is not blind to their shortcomings. But he sees in their characters behind their superficial differences of belief and practice, an identity of purpose and a kindred greatness of soul. These men seek to live creatively. They have dedicated their lives to the relief of suffering. To that end, they are leaders in social change; but they do not destroy, they build. They are God's trumpeters, athletes of the spirit, striking proof of the power of the spiritual nature.

■ *Values That Last*[4] is a collection of the most recent sermons delivered by Dr. Clovis G. Chappell. Like the numerous volumes of his sermons which have preceded it, it displays modern homiletic skill at its best. Each sermon is well organized and felicitously illustrated. Best of all, all of them deal with "values that last." Behind the freshness of statement and popularity of style, there is always this seriousness of purpose concerning life's supreme issues, this heart-earnestness which is characteristic of a true messenger of God.

It has been said that the sermons of no other minister are read by so many preachers. This likely is true, for Dr. Chappell's sermons are a mine of inspiration. Their themes are arresting. Their literary style is dignified without being heavy, and always equal to the task in hand.

Obediently yours,

B. BROWSER.

## Books Reviewed

[1] *How Our Religion Began,* by Edna M. Baxter. Harper & Brothers, 1939. Pupil's Book, 197 pages. Price, $2.50. Teacher's Book, 225 pages. Price, $2.50.

[2] *Selected Writings in Philosophy,* compiled by the University of California Associates. D. Appleton-Century Company, 1939. 355 pages. Price, $2.25.

[3] *Three Trumpets Sound:* Kagawa, Gandhi, and Schweitzer. By Allan A. Hunter. Association Press, 1939. 153 pages. Price, $1.50.

[4] *Values That Last.* By Clovis G. Chappell. Cokesbury Press, 1939. 216 pages. Price, $1.50.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.